A SHORT

DISCOURSE

Upon the Doctrine of our

Baptiſmal Covenant;

BEING AN

EXPOSITION

Upon the Preliminary

Queſtions and *Anſwers*

OF OUR

Church-Catechiſm.

Proper to be read by all Young Perſons, in order to their Underſtanding the whole Frame and Tenor of the Chriſtian Religion; and to their being duly prepared for Confirmation.

WITH

DEVOTIONS Preparatory to that Apoſtolick and Uſeful Ordinance.

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BRITISH MUSEUM

TO His Highneſs THE DUKE OF Glouceſter.

SIR,

THE vaſt and univerſal Influence which the Vertues of Princes have upon the Reſt of Man-

Mankind, makes it the concern of this whole Nation, that Your Highneſs be throughly Inſtructed in the Principles of our moſt Holy Religion, whoſe whole Tendency is to make both Princes, and their People Happy. And when we conſider that Hopeful *Genius*, which does already appear in Your Highneſs; and the very ſurpriſing Account You can give of Your Faith, at ſo tender an Age, we may thence promiſe our ſelves, by the Bleſſing of God, a

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Happy Change in the Generation of Youth, now growing up; to Retrieve whom to more ſober Principles than have been found in their Predeceſſors, all poſſible Application muſt be us'd, or the Nation will be Undone; and to Influence to which, nothing will more Contribute, than Your Highneſſes Pious Example.

Now, that little Piece which does here preſume to wait upon Your Highneſs, is an Explication of

Your Baptiſmal Vow and Covenant; and this deſign'd to prepare You for that ſolemn Recognition of it, which e're long we hope to ſee You make at Your CONFIRMATION. And as that Sacred, and Apoſtolick Ordinance is ſingularly Uſeful and Neceſſary, eſpecially where Perſons have been Baptiz'd in their Infancy; ſo there is no part of Chriſtian Inſtitution ſo immediately fitted to prepare you for it, as that which gives you to underſtand

ſtand the general Nature, Terms, and Conditions of the ſame Covenant, as ſhews you what Obligations lye upon You to be faithful in it, and teaches You how to form Your Reſolutions to perform your part of it. And that Almighty God may make Your Highneſs a Reſolute Chriſtian Hero, an utter Enemy to Prophaneneſs, Vice, and Wickedneſs; and may always enable You to Repel the ſtrong Efforts of Your Spiritual Enemies, which will

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do all that's poſſible to ſhake Your Conſtancy, ſhall be the moſt hearty Prayers of,

SIR,

Your Highneſs's

Moſt Obedient, and

Moſt Humble Servant,

Thomas Bray.

TO THE READER.

THE Readers for whom I design this short Discourse upon the Doctrine of our Baptismal Covenant, are principally you who are the Youth of the Church of England. *And because the first Questions and Answers of the Church-Catechism do instruct you, in as few Words as possible, in all the Articles both on God's part and ours, contain'd in this Covenant, as also in other Points necessary for you to be taught, pertaining to that great Subject; I have therefore chose these Preliminary Questions and Answers to be the Text to enlarge upon, in the Explication of this Important Doctrine.*

And the reason why I do so particularly pitch upon the Doctrine of the Baptismal Cove-

Covenant, as the most necessary for you to be throughly Instructed in, is for these two Reasons. In the first place, because being Instructed in this, you will know the Summ and Substance of Christianity, even of all that most admirable Religion in the Study of which it concerns you to bestow a great part of your Time, and clearly and distinctly to understand the Nature and Design of which Christianity, you can neven arrive, without comprehending in the first place, the general Doctrine of your Baptismal Covenant. And, Secondly, *I do more particularly recommend this Subject to your Study, because a due understanding of your Baptismal Covenant is a necessary Qualification to* **Confirmation.**

Such is the Paternal and Affectionate Care of the Church of Christ, towards all her Sons and Daughters, that you were scarce sooner born into the World, than you were took into her Bosom; and being Baptized, were delivered by her into the Hands, not only of your Parents, but of your God-fathers and God-mothers, as Sureties (so much concern'd I say she is for your welfare) that you shou'd be train'd up in the Knowledge of that Covenant, and those great Engagements you then enter'd

into

into with God. And when you ſhall be ſo Inſtructed, ſhe requires you ſhould perſonally appear before the Chief Officer in the Church of Chriſt, and He your Spiritual Father, the **Biſhop**, *and there ſolemnly profeſs it is your ſtedfaſt and unfeigned Reſolution, by the Aſſiſtance of God, which you will always pray for, to diſcharge ſuch your Covenant: And the Epiſcopal Benediction will be then given you, by which, and the Reverend Fathers laying of Hands, you have a Promiſe that the Grace of God ſhall be conveyed to you.*

But then it will be requiſite you ſhould come duly prepar'd with a due underſtanding of the Nature, Terms, and Conditions of the ſame Covenant you appear to ratify in your own Perſon, in ſo ſolemn a manner. And that you may be ſo prepar'd with a competent Knowledge of what you do, is the deſign of the following Diſcourſe.

And here let me adviſe you always to bear, even to the end of your Lives, a profound Regard to all the poſitive Inſtitutions of our Saviour and his Apoſtles. There is not a piece of Pride more fatal to the Souls of Men, than to think themſelves above Ordinances; nor is there any more provoking to God than this is, becauſe it implies as if we were wiſer than our Maſter, and knew

better

better than he, by what Means and Methods the Graces of his Holy Spirit ſhould be convey'd unto us. And indeed, conſidering we are ſo much Influenc'd by our Senſes, ſo that viſible Appearances do mightily Affect us, there is not any thing more naturally tends to make all conſidering Perſons faithful in their Covenant than this, that they do with ſuch outward Solemnities, firſt enter into it by **Baptiſm**, *and afterwards Ratify it in* **Confirmation**, *and the* **Lord's Supper.** *And moreover we may with the utmoſt Aſſurance depend upon it, that Chriſt will be ever preſent in his own Ordinances, ſo that they ſhall never fail in thoſe bleſſed Influences he deſigns them for, and has promis'd by them.*

As then you have given up your ſelves to the Service of Chriſt in your Baptiſm, having then ſolemnly Renounc'd his Enemies, the World, the Fleſh, and the Devil; So be not backward, ſo ſoon as you ſhall arrive to a competent Underſtanding of the Tenour and Force of that Engagement, to reinforce the ſame Dedication of your ſelves to God at Confirmation, embracing, for that purpoſe, the firſt Opportunity of the Biſhop's Arrival into your Neighbourhood. And ſoon after this, having improv'd your Underſtanding in Divine Things, the better to fix your Holy

Holy Resolutions, and to draw down from Heaven more plentiful Measures of his Holy Spirit, to enable you to perform the same, let no opportunity of the Holy Sacrament ever miss you, though it should be Weekly or Daily Administer'd. For this you may ever take for a sure Rule, that the more you draw nigh to God, and the more closely you engage your selves to him, the nearer he will vouchsafe to draw nigh to you, and the more you will have your Interest confirm'd in him.

But since Youth are so inconsiderate of themselves, as not to prize these Advantages as they ought, I must not pass by you who are their Parents, without a Word or two of Admonition. And to quicken you in your Duty of making it your chief Care to have your Children duly principl'd in Christianity, give me leave to tell you, that the very Jews *will rise in Judgment against you on this very Account; for they are so diligent in the Instruction of their Children in their Law, that There is no Youth under Heaven can at Thirteen Years old give so exact an account of the Rites of their Religion, as the Jewish. And they think themselves chargeable with all their Childrens Miscarriages till they have so Instructed 'em, and have*

Addison of the Present State of the *Jews*, Ch. 10.

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at Thirteen brought 'em before the Synagogue, to profeſs the taking the charge of the Law upon themſelves; which is anſwerable to our Confirmation.

Nor let any think to excuſe themſelves from this Care by the meanneſs of their Condition. The Vaudois, *as* Thuanus *repreſents their State, ſeem to be the pooreſt, and the moſt deſtitute People upon Earth, and yet there is not any amongſt 'em but can read their Bible, and ſing their Pſalms. And there is not a Child to be found who cannot very readily, when ask'd, give an account of his Faith, and* a reaſon of the hope that is in him. *Both which Inſtances conſider'd, I think it deſerves your ſerious Reflection, whether your ſo far deſpiſing the Advantages of ſo excellent a Religion as you enjoy, as not to think it worth your while to teach it your Children; And whether your ſlighting ſuch excellent means of Inſtruction as your Children may have, above thoſe of other Nations, may not provoke God to* remove his Candleſtick from you, *and ſo give it to a People worthier than your ſelves.*

Thuan. Hiſt. Lib. 27.

THE

THE
I. LECTURE.

A Catechiſm; that is to ſay, An Inſtruction to be learned of every Perſon, before he be brought to be Confirmed by the Biſhop.

THE Word *Catechiſe*, which is often to be met with in the *Greek* of the New Teſtament, does import a general inſtruction in thoſe Chriſtian Truths, which are afterwards to be more particularly and diſtinctly learn'd by thoſe who have entertain'd the Profeſſion of the Goſpel. Some give us its original Meaning by another Word, which ſignifies to Build, intimating thereby, that a Catechiſm muſt conſiſt of the main and fundamental Principles of Chriſtianity, ſuch as are fitted to build up a firm and unſhaken Chriſtian withal: And others derive it from the Word Eccho, becauſe theſe Principles muſt, by often repeating, be infuſed into us.

And now agreeably to this original Meaning of the Word, *A Catechiſm may be defin'd to be a General Inſtruction in the Fundamental Principles of*

the Christian Religion necessary to be learn'd of every Person, in order to his Confirmation.

First, *It is a General Instruction in the Fundamental Principles of Religion. Now the Christian Religion is out of Christian Principles, to live an holy good Life; and together therewith to depend upon Christ's Mediation for us with the Father, that our imperfect Righteousness may be graciously accepted to our Justification.*

1. *Morality*, or a good Life, consisting in a conscientious Discharge of our Duty to God, our Neighbour, and our selves, is a most necessary and essential Part of Christianity, as appears from that of St. *James*, 1. 27. *Pure Religion, and undefiled before God and the Father, is this, to visit the Fatherless and Widows in their Afflictions, and to keep one's self unspotted from the World.* And to implant this Morality amongst Men, was the great Design of our Saviour's Coming into the World. Thus, *Titus* 2. 11, 12, 13, 14. *The Grace of God, which bringeth Salvation to all Men, hath appeared, teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World; looking for that blessed Hope, and the glorious Appearing of the Great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify to himself a peculiar People zealous of Good Works.*

2. But it is not enough to live virtuously, but withal it must be from *Christian Principles.* They who are temperate only because it preserves their Health, just and charitable in order only to maintain their Reputation and Int'rest

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in the World, and faſt and pray only to be ſeen of Men, *Verily I ſay unto you, they have their Reward. Mat.6.2.*

Nor is it enough to entitle any one to the Name and Reward of a Chriſtian, to live a good Moral Life, as mov'd thereunto by the meer Principles of Natural Religion, as upon the Perſuaſion there is a God, and Providence, and a future Judgment; but to render any one capable of being juſtify'd by the Law of Grace (and there is no other Law according to which we can be juſtify'd) it is neceſſary we believe and act according to Chriſtian Principles; *for in the Day when God ſhall judge the Secrets of Men by Jeſus Chriſt, it will be according to his Goſpel. Rom.2. 16.* And,

3. When all is done, a Chriſtian's Principle will teach him not to depend upon his own Righteouſneſs, though perform'd according to the Conditions of the Goſpel, but to depend ſolely upon the Mediation of Chriſt, that his imperfect Righteouſneſs may be accepted; for ſince we *all have ſinned, or come ſhort of the Glory*, or Approbation, *of God, Rom.3 23. It is in Jeſus Chriſt we have Boldneſs, and Acceſs with Confidence by the Faith of him. Eph.3.12.*

And indeed ſuch Dependance upon the Mediation of Chriſt for our Acceptance, is the diſtinguiſhing Character of a true Chriſtian; for though it ſhould be ſuppos'd that many *Pagans*, by the Force of the mere Principles of Natural Religion, have led very plauſible and blameleſs Lives; yet that the beſt of our Performances are ſo imperfect, that it was thought requiſite

in the Divine Wiſdom, that the Son of God ſhould become a Sacrifice to expiate their Guilt, and a Mediator with the Father to obtain their Acceptance, is what the proud hearts of Natural Man never thought of, and no Religion but the Chriſtian ever taught: And therefore this Dependance upon Chriſt is neceſſary to take down that arrogant Conceit of our own Righteouſneſs, which is a Temper of Mind ſo diſpleaſing to God: So the Apoſtle, 1 *Cor.* 1. 29, 30, 31. To the end *that no Fleſh might Glory in God's Preſence, Jeſus Chriſt is by him made to us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption, that ſo he that glorieth, may glory in the Lord.* And thus you ſee what is the Chriſtian Religion.

And now the *Fundamental Doctrines* of this Religion muſt be ſuch as are the Foundation upon which ſuch a Religion can only be built, or the Spring from whence it can flow; that is, ſuch Doctrines as powerfully tend to render thoſe who do embrace ſuch Principles, in the firſt Place good Livers; and, next to that, ſo humble as to depend upon the Mediation of Chriſt the Son, for their Acceptance with God the Father.

And ſuch is the Doctrine of the Covenant of Grace, wherein we learn the Engagement we made at our Baptiſm to be thus Religious; ſuch alſo are all the Articles of our Chriſtian Faith, which are every one of them moſt powerful Motives to a Holy Life, and ſome of them, moreover, ſuch as ſend us to Chriſt to intercede with God for its Acceptance. Such are the *Ten Commandments*, which are the general Rules

Rules out of which, all, or most of those particular Duties wherein consists our Holy Living do flow. And such, lastly, are the Doctrine of *Prayer*, and the *Sacraments*, which are the Means; the former, the Means of obtaining the Divine Grace and Assistance, without the Help of which we cannot be Religious; the latter, the Means of conveying this Grace to the Souls of Men. And thus you see, as what is meant by the Christian Religion, so what are to be accounted its Fundamental Principles.

And now, *A Catechism is a General Instruction only in these Fundamental Principles.* A *Catechism* must be a general, short, and comprehensive Instruction in these Necessary and Essential Points of Christianity. Hence *Rom.* 6. 17. It is called *a Form of Doctrine that was delivered to the* First Christians. And such is the *Catechism* of our Church, which does contain those very Points which are stil'd the First *Principles of the Doctrine of Christ*, *Heb.* 6. 1. So that as to the Matter you see of which a *Catechism* is to consist, it is a General Instruction in the Fundamental, and Necessary Principles of the Christian Religion.

The second Thing mentioned in the Definition of a *Catechism*, are the Persons who are to be instructed. *And a Catechism is an Instruction necessary to be learnt of every Person.* No Building can stand without a Foundation: And as to Religion, you will find, *Mat.* 7. 24. a Person well-grounded in Religious Principles, shall be able to bear the Shock of the fiercest Temptations; but a Person, whose Religion is founded

upon no Principles, ſhall not be able to withſtand the leaſt: So that there is an apparent neceſſity, that every Perſon of what Age, Quality, or Condition ſoever, ſhould be well grounded in Religious Principles by *Catechetical Inſtructions*: And the Contempt of *Catechiſing*, is ever the Effect of Pride, and the Cauſe of Ignorance.

True it is, the Seeds of Virtue, and Principles of Religion, can never be too early ſown; and therefore 'tis undoubted that *all Children* eſpecially ought to be *Catechis'd*. But ſince the Principles of Religion are for the moſt part deep Myſteries, hard to be underſtood, the fitteſt Perſons to receive an Expoſition of theſe things, and then to be demanded an Account of what they are ſo taught, muſt be Youth grown up to ſome Years of Diſcretion; ſo that it is not below Perſons of any Age, or Quality, to lay the Foundation of their Chriſtian Knowledge in Catechetical Inſtruction.

Thirdly, And now it only remains, in order to compleat the Account I have given of a *Catechiſm*, to declare to you the end of it. *And its Deſign is to prepare you to be Confirm'd by the Biſhop.* **Confirmation** conſiſts in Two Parts: Firſt, in a Perſon's *ſolemn renewing of his Baptiſmal Vow and Covenant with God*, after that he comes of Years to take upon him thoſe Vows which were made for him by his God-fathers, and after that he has by *Catechiſing* been inſtructed in the Nature, Weight, and Benefit of ſuch a Covenant. And then, ſecondly, it conſiſts in the *laying on of the Hands of the Biſhop, accompany'd with his Bleſſing and Prayers.* And a Rite this is, both greatly neceſ-

neceſſary, and of ſingular Benefit in the Church of Chriſt.

And, *Firſt*, It is highly neceſſary, that every *Baptiſed* Perſon, when he comes to Years of Underſtanding, ſhould ſolemnly declare his Acceptance of all the Mercies of God, on thoſe Conditions his Sureties have engag'd in his Name; or elſe he may be reaſonably deem'd to have renounc'd that Covenant of Grace, and to have repented it was ever made in his behalf: To have renounced that Bleſſed Covenant, I ſay, and all claim to the Privileges and Promiſes thereof; which puts us ſo much above the Condition of Infidels and Heathens, *who are without Chriſt, and Strangers from the Covenannts of Promiſe, having no Hope, and without God in the World*; which the Apoſtle mentions as a moſt deſperate and forlorn Condition, *Eph* 2.12. And *Confirmation* is alſo highly neceſſary, as it conſiſts in the Epiſcopal Benediction, and laying on of Hands. This Rite of laying on of Hands being reckon'd, *Heb* 6.1,2. amongſt the Firſt Principles of the Doctrine of Chriſt.

Secondly, And *Confirmation* is alſo an Ordinance of ſingular Benefit to Men's Souls, whether, *Firſt*, As the *Solemn Profeſſion* therein made to be true to our Baptiſmal Covenant, imprints upon our Hearts ſerious Thoughts, and Religious Purpoſes, and Reſolutions; Or, *Secondly*, As the *Epiſcopal Benediction, Prayers, and Laying on of Hands*, have Spiritual Bleſſings attending them: For that much Benefit may be expected from the Devout Prayers and Paternal Benediction or Bleſſing of a Father of the

Church, who is Commission'd to pray to God in the behalf of others, and to bless the People in his Name, is what we are assur'd, *Jam.* 5. 14. Nor have we reason to doubt, but that God will have a particular regard to his own Institutions, and will bless those means of conveying his Grace, which he himself has appointed. So that thus you see what it is to be Confirm'd by the Bishop; and withal, how necessary and beneficial it is to the Souls of Men to be so Confirm'd.

And now, Catechising is highly necessary to prepare Persons to be accordingly Confirm'd,

And, *First*, In order to their *Solemn Ratifying their Covenant with God.* For what so requisite as that every Person before he takes upon him so great and weighty a Business, as the performance of the Conditions of the Covenant of Grace, should be first Instructed, so as to understand them well; both what those Conditions of Repentance, Faith, and Obedience are; and what mighty Blessings God vouchsafes to make over to him in the same Covenant, which should be a reasonable Consideration to undertake so great a Charge. *What King*, says our Saviour, *Luke* 14. 31. *going to make War against another King, sitteth not down first, and consulteth, whether he be able with ten thousand, to meet him that cometh against him with twenty thousand?* And in like manner, every one who will act wisely before he engages in a Spiritual Warfare against the World, the Flesh, and the Devil, ought to be instructed in the Nature and Manner of this Warfare. So necessary is Catechising in order to the Renewing and Ratifying in

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Confirmation, that Covenant and Vow which was made in Baptiſm.

Nor, *Secondly*, Is it leſs neceſſary to the receiving Benefit by the Prayers, the Bleſſing, and by the Laying on of Hands of the Biſhop in Confirmation. For as beneficial as theſe really are to all thoſe who ſhall come duly Prepar'd; yet it is certain, that without ſome neceſſary Qualifications in ſuch as come to be Confirm'd (amongſt which, to underſtand the Nature, Terms, and Conditions of the Covenant of Grace, and ſeriouſly to intend to perform the ſame, are the firſt and chief) none will be much the better for the Biſhop's Prayers, Benediction, and Laying on of Hands. And therefore Catechiſing, which is the only proper Means to give Perſons ſuch an Underſtanding, muſt needs be exceeding neceſſary to their being Benefitted alſo by what the Biſhop ſhall perform in their Confirmation.

And thus you have had an account, *Firſt*, Of the Matter of which a *Catechiſm* is to conſiſt: *Secondly*, Of the Perſons to be Catechiſed: And, *Thirdly*, In ſome meaſure you have been told the End and Reaſon of Catechiſing. But there being ſeveral other great Advantages in this Method of Inſtruction, I ſhall defer the Conſideration of them to the next opportunity, as further Motives to you duly to attend it.

THE

THE II. LECTURE.

A Catechism; that is to say, An Instruction to be learn'd of every Person, before he be brought to be Confirm'd by the Bishop.

YOU have already been told the Nature of a *Catechism: First*, That it is a General Instruction in the Fundamental Principles of the Christian Religion. *Secondly*, That the Persons proper to be Catechised, are all New Beginners in the School of Christ, be they of what Age or Quality soever. And, *Lastly*, I have shew'd you, that the end thereof is to fit and prepare Persons for Confirmation, both to renew their Baptismal Vow before the Bishop, and to Qualify such as are Confirm'd to receive Benefit by the Bishop's Prayers, Benediction, and Laying on of Hands.

But because there are several other Benefits of Catechising, and those such as will raise a due esteem of it, I will proceed to shew you those other Ends and Purposes to which Catechising serves, before I enter upon Expounding the *Catechism* it self.

II. And as for Confirmation, so *Catechising is also requisite to fit and prepare Persons to be Worthy*

Worthy Communicants in the Lord's Supper. In both *Confirmation*, and in the *Lord's Supper*, you are to renew the Covenant with God. To both therefore you ought to come with the like Knowledge of what you are to do.

And alas! to what is it but to their having never been Inſtructed in their *Catechiſm*, that ſo many come ſo Ignorantly, (and if Ignorantly, then Unworthily) or elſe not at all to the *Lord's Supper*? Ignorantly in not underſtanding the Importance of that Bleſſed Sacrament to be the New Covenant in *Chriſt's Blood*, 1 *Cor.* 11. 25. that is, that it is the Seal of that Covenant which was Purchaſed by, and Ratify'd in his Blood.

And to their not having been Catechis'd, whereby they would have underſtood the unſpeakable Benefit of being in Covenant with God, it is to be imputed, that ſo many turn their Backs upon, and come not at all to the Lord's Table. To which there needs no greater Motive to Invite any conſidering Perſon than this, that God does as well condeſcend in that Bleſſed Ordinance to ſeal to us a Title to the Pardon of Sins, and to Eternal Life and Happineſs, as we do Ratify our Vows of Faith and Obedience unto him.

III. *Catechiſing is very uſeful to render you capable to be Edify'd by the Preaching of the Word, and to the Profiting by Sermons.* That is truly Edifying Preaching which explains the Meaning, and proves the Truth of the Doctrines of Chriſtianity, which ſtates the Nature and Extent of Chriſtian Duties, and which warms the

Heart

Heart with a Love of our Duty, and does vigorously excite us to the Practice of it. And whereas an uncatechis'd and ungrounded Person will be sure to prefer the most empty and noisy, to the most substantial Discourses upon the Points of Religion; He who has been truly Catechis'd, will be able to make a better Judgment of what he hears, and will turn it to far better use. And by having a Regular Scheme of Divinity laid up by Catechetical Instruction in his Head and Heart, he will be able to range every thing he shall at any time hear, into its proper Place and Order; as also to distinguish between the more and less material Parts of Christianity.

IV. *Catechising is of Excellent Use to prevent your being seduc'd into Heresy and Errour.* That Heresies will arise in the Church, and that by the Permission of God, for a trial of our stedfastness to the Truth, is what the Apostle does warn us of, 1 *Cor.* 11. 19. *There must be Heresies, that they who are Approv'd may be made manifest.* But as great as is the Danger, that one who has never been well Catechis'd, will be seduc'd; yet he who shall hold fast that *Form of Sound Words*, 2 *Tim.* 3. 13. which has been taught in his Catechism, will be able, by them, as by a certain Touchstone, to discover what are True, what are Erroneous Doctrines.

Lastly, *Catechising is exceeding useful to preserve a young Person from falling into any gross and wasting Sin, and especially into any ungodly course of Living: Or if he has been seduc'd by evil Company, the having the Seed of good Principles sown*

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in the Heart, by a timely Catechising, will be the most likely means to recover such a one out of the Snares of the Devil.

First, *It is exceeding useful to preserve Youth from falling into any gross and wasting Sin, and especially any ungodly course of Living.* Thus it was the Counsel of the Wise-man, *Prov.* 22. 6. to *Train up a Child in the Way he should go, and when he is old he will not depart from it.* And the Experience of all Men, and of all Ages shews it, that those are not easily, and but very rarely corrupted, who have had their Minds possess'd betimes with the Apprehensions of God, of his Justice, Goodness, Truth, and Holiness; and who have learn'd what the Son of God has done for them, to rescue them from the Power of the Devil; and who have been made sensible of their Vows and Engagements to God.

Experience, I say, shews us, that Persons thus Principl'd betimes, rarely miscarry, whereas our uncatechis'd, untaught Youth fall immediately, without any restraint, into the most horrid and vile Courses.

It may indeed now and then happen, that a Person well Principl'd may be overcome through the Strength of Temptation, but such a one soon recovers again. Or it may sometimes be found, that falling into loose Company, he may become for a time harden'd in Wickedness, and be deliver'd up to follow all Uncleanness with Greediness; but however, this may be ever observ'd, that whereas one who had never receiv'd any Principles of Religion, is scarcely ever after reclaim'd by any Methods

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of Providence, ſuch as Sickneſs, or other Afflictions, becauſe he is not ſenſible from whom they are ſent, and whither, and to whom they would call him; yet if one that has been formerly inſtructed in the Neceſſaries to Salvation ſhall happen to be ſo viſited, it is very great odds, but his former good Principles reviving in him, do make him ſenſible of his foul Rebellion againſt his Gracious Father, ſo that with the Prodigal Son he will reſolve to *ariſe and go to his Father, and ſay unto him, Father, I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy Son, make me as one of thy hired Servants*, Luke 15.18,19. So that in ſhort, by virtue of good Principles early ſown, a young Perſon ſhall be either prevented from falling into a vicious courſe of Life, or ſoon recover'd out of it, which alone were enough to demonſtrate to you the uſe of Catechiſing. And this I am ſure, together with all the forementioned Reaſons for it, ſpeak it to be the moſt neceſſary, as well as it is the wanted Method of Inſtruction at this Day in our Church.

THE

THE
III. LECTURE.

What is your Name? And the Answer is made by the Christian Name.

THough this Question seems not very material to some, yet a more proper one could not be put at the beginning of a Christian Catechism than this, which obliges you to give up your Christian Name to the Minister and Congregation: For,

First, *The asking you what is your Christian Name, may put you in mind of your Christian Profession, which you took upon you under that very Name, and of that Strictness of Life, which is required of those who bear the Name of Christians.*

Secondly, *It gives occasion to remind you, that the bad Lives of such who bear the Name of Christians, do an infinite Prejudice and Dishonour to Christianity. And,*

Thirdly, *It gives occasion to the Minister to exhort you therefore to stand upon the Dignity of the Christian Name and Profession, by living such Lives as may be an Honour, not a Disgrace unto it.*

And, First, I say, the asking you of your Christian Name may put you in mind of your Christian Profession, which you took upon you under that very

Name,

Name, and of that Strictneſs of Life which is required of thoſe who bare the Name of Chriſtians.

For why? There is the greateſt Force in a *Chriſtian Name* to make a Man lead a Chriſtian Life, as under that Name having liſted himſelf, 1. A Diſciple of a moſt Holy and Excellent Religion. *Let every one that nameth the Name of Chriſt*, or upon whom the Name of Chriſt is called, *depart from Iniquity*, 2 *Tim.* 2. 19. For indeed it is ever expected, that thoſe who profeſs to be guided by the moſt perfect Doctrine, ſhould anſwerably live the moſt perfect Lives. 2. Every one of you, under your *Chriſtian Name*, have in a Publick and Solemn Manner at your Baptiſm, liſted your ſelves Servants and Soldiers of a moſt Holy and Juſt God: Of *a God that hath no Pleaſure in Wickedneſs, neither ſhall any Evil dwell with him; in whoſe ſight the Fooliſh ſhall not ſtand, and who hateth all the Workers of Iniquity*, *Pſal.* 5. 4, 5. 3. It is under your ſeveral Chriſtian Names, that you have Liſted your ſelves to fight under God's Banner againſt his, and your own Enemies, *the World*, *the Fleſh*, *and the Devil*, declaring you will ſo *Renounce* every one of them, as not to be tempted, or drawn off by either of 'em to ſin againſt God. 4. Under your reſpective *Chriſtian Names* you have profeſs'd firmly ſuch Articles as are the moſt powerful Motives in the World *to deny all Undodlineſs, and Worldly Luſts, and to live ſoberly, righteouſly, and godly in this preſent World.* 5. And accordingly you have engag'd your ſelves under your ſeveral *Chriſtian Names* in the ſtrongeſt Covenants, in hopes

hopes of the moſt Glorious Rewards; and, out of fear of the ſoriſh Puniſhments, to obey the moſt Righteous Laws of God, by living thus *ſoberly, righteouſly, and godlily.* And laſtly, under this very *Chriſtian Name*, you have received of God moſt ſure Promiſes of moſt powerful Aſſiſtances to do all this. Thus may the very Asking you what is your *Chriſtian Name*, put you in mind of your Chriſtian Profeſſion, and of the Strictneſs of Life, which is requir'd of thoſe who bear the Name of Chriſtians.

Secondly, And the ſame Queſtion and Anſwer about your Chriſtian Name, gives occaſion to remind you, that the bad Lives of ſuch who bear the Name of Chriſtians, do an infinite Prejudice and Diſhonour to Chriſtianity. For nothing does more hinder the Converſion of Infidels, than their ſeeing profeſs'd Chriſtians live, as if they themſelves did not believe the Truth of Chriſtianity. Nor does any thing open the Mouth of the Enemy more againſt the Bleſſed Author of our Holy Religion; for *the Name of God is blaſphemed amongſt the Gentiles*, through thoſe who live unanſwerably to their Profeſſion, *Rom.* 2. 24. But eſpecially it puts bitter Reproaches into the Mouths of Atheiſts, when Wickedneſs is committed under the Diſguiſe, and Pretence of Religion; which two Conſiderations ſhould oblige all who are named Chriſtians, *to ſee that they walk circumſpectly, not as fools, but as wiſe, Eph.* 5. 15.

And indeed ſince we ſeldom ſee a Perſon of ſo abject and mean a Spirit, as to endure with Patience, that the Calling or Profeſſion he is

of, whatever it is, ſhould be ſet at nought: As therefore you would not ſhew your ſelves to have leſs Honour for your Chriſtian Religion and Profeſſion, than ſecular Men have for their worldly Callings;

Thirdly, *I muſt therefore take occaſion from the mention of your Chriſtian Name, to exhort you to ſtand upon the Dignity of your Chriſtian Name and Profeſſion, by living ſuch Lives as may be an Honour, not a Diſgrace unto it.* For why? 1. It may be conſidered, that all Titles of Honour are but mean and inconſiderable, in reſpect of our Chriſtian Title. 2. There is ſo near an Alliance between the Chriſtian Name and Profeſſion, that in Baptiſm they both began together. 3. It deſerves to be conſider'd how the Primitive Chriſtians did, by virtue of the *Chriſtian Name*, reſiſt the fierceſt Temptations, their uſual Anſwer to thoſe that did ſolicite them, and by Tortures would force them to renounce their Religion, being no more than this, *I am a Chriſtian, it is therefore in vain for you to tempt me.* 4. 'Pray' think upon the Indecency of living unſuitably to the *Chriſtian Name* and Profeſſion. *Know you not that your Bodies are the Members of Chriſt? Shall I then take the Members of Chriſt and make them the Members of an Harlot? God forbid,* 1 *Cor.* 6. 15. And, 5. Bethink your ſelves, that to quit other Purpoſes we give up our ſelves to be Chriſtians; namely, to ſeaſon and guide the World by the Exemplarineſs of our Lives, for which reaſon we are called the *Salt of the Earth*, *Matth.* 5. 13. and *the Light of the World*, v. 14. Laſtly, And indeed ſince moſt *Chriſtian Names* do

do afford some Examples of Vertue, which should prompt Christians to an Imitation of those who were eminent under these Names; I would therefore advise Parents to chuse for their Children the Names of Persons eminent for Vertue, not infamous for Vice. And let this suffice to have been observed upon the Question and Answer concerning your *Christian Name.*

THE IV. LECTURE.

Quest. Who gave you that Name?

Answ. My Godfathers and Godmothers in my Baptism, wherein I was made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.

Quest. What did your Godfathers and Godmothers then for you?

Answ. They did Promise and Vow three things in my Name. First, That I should renounce the Devil, and all his Works; the Pomps and Vanity of this wicked World; and all the sinful Lusts of the Flesh. Secondly, That I should Believe all the

Articles of the Chriſtian Faith: And, Thirdly, That I ſhould keep God's Holy Will and Commandments, and walk in the ſame all the days of my Life.

Queſt. Doſt thou not think that thou art bound to believe, and to do as they have promiſed for thee?

Anſw. Yes, verily; and by God's help ſo I will. And I heartily thank our Heavenly Father, that he hath called me to this State of Salvation through Jeſus Chriſt our Saviour: And I pray unto God to give me his Grace, that I may continue in the ſame unto my Lives end.

THe moſt eaſie Method of Inſtruction, and ſuch as does moſt effectually convey Knowledge to the Minds of Men, is that which gives firſt ſome general Notices of the Art or Science about to be taught, and which does then deſcend to a larger Explication thereof in its ſeveral Particulars. And accordingly our *Catechiſm* gives you an entire Inſtruction in the Covenant of Grace, both *generally and particularly: Generally*, In the three firſt Queſtions and Anſwers now read to you, which are therefore uſually call'd *Preliminary: Particularly*, In the *Creed*, *Decalogue*, the *Lord's Prayer*, and in the Doctrine of the *Sacraments*.

1. *I ſhall begin with the General Nature of the Covenant of Grace*, which I ſhall have ſufficiently explain'd by then I have gone through with my Expoſition of theſe Words now read. Now,

As to the general Notion of ſuch Covenants, as are uſually made betwixt *Governors* and their *Subjects*; which approach neareſt to the Nature of ours; ſuch a one, if it be perfect in all its Parts, and fully expreſt, may be d-fin'd to be

A Mutual Agreement between the Two Parties, wherein there are Promiſes, Rewards, or profitable Conſiderations made over on one part, on certain Conditions to be perform'd on the other: And wherein alſo there is an Obligation on the one ſide, of undergoing ſome certain Penalties, in caſe of not performing thoſe Conditions conſented unto by him, and impos'd on him by the other.

A Covenant, I ſay, *is a mutual Agreement between two Parties.* For where both the Parties are not *Conſenting* to the Terms, the one to the making good the Promiſes, the other to the performance of the Conditions, the Agreement is none at all, or is not perfected; nor is it obliging on either ſide. And tho' where the one Party has Sovereign Authority over the other, there ariſes from that an obligation to Obedience, yet without the Formality of a mutual Agreement, the Will of the Superiour is then only a *Law*, not a *Covenant*.

Farther yet, *In a Covenant there are certain Promiſes, Rewards, and profi-ab'e Conſiderations made over on one part, on certain Conditions to be perform'd on the other.* And upon the performance of theſe Conditions there accrues a Title to

the Promises, insomuch that upon our Repentance, and *Confession of our Sins*, God will reckon himself *in Justness and Faithfulness* bound (since the giving of the New Covenant) *to forgive us our Sins, and to cleanse us from all Unrighteousness*, 1 *Joh.* 1. 9. And this may suffice, in order to shew the general Nature of a Covenant.

And now to understand the distinct Nature and Notion of the Covenant of Grace, we must look back even as far as the Creation, and consider how that *God having made Man upright*, and put him into a Capacity never to have violated his Covenant; he did then engage him to a Perfect, Exact, and Unsinning Obedience. The Result whereof was, that Man being overcome by the Temptation of the Devil, he did transgress the Law given by his Maker, *Gen.* 2. 17. and did violate his Covenant with him. Whereupon the Divine Justice, Wisdom, and Holiness requir'd Satisfaction; and it was requisite that Punishment must ensue, if it were but to manifest the Divine Hatred of Sin, and for the Security of God's Government in the World.

But what Creature is there in the Heaven above, or in the Earth beneath, whose Punishment could be of that Value and Consideration, as to be a sufficient Satisfaction for the Sins of Mankind? It is certain, *no Man can redeem his Brother, or pay God a Ransom for him*; *for the redemption of his Soul is precious*, (too precious for that) *Psal.* 49. 7, 8. And Man being himself uncapable to make it, by less than suffering an everlasting Punishment; the Son of God did himself therefore most graciously offer to die

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in our stead, and did undertake by the Infinite Merit of his own Sufferings, to make Satisfaction to Infinite Justice, which we could not; so 2 *Cor.* 5. 21. *He made him to be Sin,* or a Sin-offering *for us, who knew no Sin, that we might be made the Righteousness of God in him*; and because whilst under the First Covenant, which requir'd a Perfect, Exact, and Unsinning Obedience, it was impossible for us to be sav'd, the Son of God did therefore Cancel that upon the Cross, and did purchase by his most precious Blood, a Covenant of Grace in its stead; for which reason he is called the *Mediator of a better Covenant,* Heb. 8. 6. he did purchase a Covenant of Grace, May, consisting of Conditions performable in our fallen State, wherein Repentance, Faith, and a sincere Obedience is accepted, instead of a perfect, and an indefective Righteousness.

In short, the Covenant of Grace resembles the Articles of Accommodation made through the Intercession of a Prince's Eldest Son, betwixt that Prince and his Rebellious Subjects, to whom upon the Intercession of his Son, the King is graciously pleas'd to grant, not only Pardon of all their former Crimes; but moreover certain great Privileges and Freedoms, Protection, and several particular Favours, Lands and Possessions, and the like, on condition they will thenceforward *Renounce* and forsake all his Enemies, and place no farther Trust nor Confidence in them, and on condition they will not disobey him for the future, in any of his just and reasonable Commands, but pay him a

rue and faithful Obedience to all his Laws.

Much of the ſame Nature is the Covenant of Grace; and as it does extremely much concern every Chriſtian to be well inſtructed in it; ſo there is little neceſſary to be known in the Chriſtian Religion, beſides the Articles of this Covenant. And the Catechetical Method of Inſtruction being the moſt uſeful to that purpoſe, of all others, it does therefore very much concern you to pay a due attendance to it.

THE V. LECTURE.

Wherein I was made a Member of Chriſt.

A General View of the *Covenant of Grace*, I have already given you. And theſe Words, *Wherein I was made a Member of Chriſt*, do contain the firſt of theſe invaluable Priviledges made over to us in this Covenant.

Now, to be a Member of Chriſt, is to be a Member of *Chriſt's-Church*, as will appear from *Col.* 1. 18. compared with *Eph.* 5. 30. And that you may be ſenſible how happy a thing it is to be a Member of *Chriſt's Church*.

First, *I will ſhew you what kind of Body the Church of Chriſt is.*

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Secondly, *What it is to be a Member of it.* And then,

Thirdly, *What exceeding great and invaluable Privileges do belong to every Member of Chriſt's Church.* And,

1. *I will ſhew you what kind of Body the Church of Chriſt is.* And it is the Univerſal Society of all Chriſtians, conſiſting both of Lawful Governors and Paſtors, and alſo of the People of God committed to their Charge; and who are call'd from out of the wicked World by the preaching of the Goſpel, to a Holy Profeſſion and Calling; namely to Repentance, Faith, and Obedience towards God; and to the Enjoyment of unſpeakable Privileges from God: And who to the end of being incorporated into one Society, and of having God to be their God, and they themſelves his People, have entered into Covenant with him by Baptiſm, and do often renew the ſame in the Lord's Supper, and are Incorporated thereby into one Body, ſubdivided indeed into ſeveral particular Bodies, and Churches, for the convenience of Government and Worſhip; but holding Communion with one another, in one and the ſame neceſſary Points of Chriſtianity, neceſſary to conſtitute the Church under Jeſus Chriſt their Supreme Head.

And firſt, *I ſay, the Church of Chriſt is the Society of Chriſtians, conſiſting both of Lawful Governors and Paſtors, and of the People of God committed to their Charge.* The Church of Chriſt is not a Headleſs Multitude, but a well ordered Society, conſiſting of Superiors and Inferiors; of Governors and Governed. Hence it is called,

call'd, *The Kingdom of Chriſt*, *Rev.* 11. 15. And *Eph.* 2. 19, 20, 21. the Members thereof are ſtil'd *Fellow-Citizens*, Members of an Houſhold, and Parts of a Temple; all which Expreſſions ſpeak the Church of Chriſt to be a Regular Society of Men, combin'd and knit together by Laws, deriv'd from ſome Supreme Head and Governour.

And in the Conſtitution of Chriſt's Church, it is requiſite that the Governors and Paſtors thereof ſhould be lawful ones; that is, ſuch as Chriſt has Commiſſion'd to theſe Offices; for St. *Paul* does ſharply demand, *Rom.* 10. 15. *How any ſhall Preach* the Goſpel, *except they be ſent*? And that an Epiſcopal Clergy are undoubtedly Authorized, and ſent (whatever others are) cannot be queſtion'd, ſince our Saviour, when he ſent forth his Diſciples into the World, to Preach the Goſpel, and to gather a Church, he told them, *Mat.* 28. 20. That *he would be with them*, or ſtand by them in giving Authority and Succeſs to their Miniſtry, *to the end of the World*; whereas for 1500 Years it is certain, that he did Authorize no other than thoſe *Epiſcopally Ordain'd*; for there were no other than *Epiſcopal Churches* during that time, as appears from the Hiſtories of all Ages.

Secondly, *The Church of Chriſt is the Univerſal Society of Chriſtians*. The Church under the Law was confin'd to the Jewiſh Nation, but now under the Goſpel, *in every Nation he that feareth God and worketh Righteouſneſs, is accepted of him*, Acts 10. 35. *For Chriſt is our Peace, and hath made both one, and hath broken down the middle Wall of Partition between us*, *Eph.* 2. 14. It

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is not indeed either Jews or Gentiles, while they continue ſuch, that are of the Church of Chriſt. But,

Thirdly, *It conſiſts of ſuch, who are called forth out of the wicked World, from amongſt both.* The whole World by then our Saviour came into it, was over-run with Wickedneſs; and therefore did Chriſt come to call us out of the World; for which Reaſons, Chriſtians are in many Places ſtiled the *Called*: And *Joh.* 17. 6. they are ſaid to be ſuch, whom the Father hath *given our Saviour out of the World*; and tho' they are in the World, yet they are not *of the World*, v. 16. And tho' it is too true, that many of thoſe of whom the Church is compoſed, do not effectually obey this Call, but continue ungodly; and therefore the Church is liken'd, *Mat.* 13. 24. 30. to a Field in which the *Wheat* and the *Tares grew up together until the Harveſt.* However,

Fourthly, All the Members of the Church of Chriſt, are *called by the Preaching of the Goſpel, to a Holy Profeſſion and Calling*; namely, 1. To Repentance; for ſo our Saviour ſays, that he came to *call Sinners to Repentance*, *Matth.* 9. 13. And, 2. they are called to the Knowledge, Belief, and Service of the One True God, Father, Son, and Holy Ghoſt. The greateſt part of the World before our Saviour's coming into it, were ignorant of the True God, and Slaves to the Devil; but our Bleſſed Lord when he gave Commiſſion to his Diſciples to gather a Church out of the World, he bid them *go and Diſciple all Nations*, Baptizing Perſons into the Knowledge, Belief, and Service of Three Perſons

ſons, *Father, Son, and Holy Ghoſt*, in that one Godhead, *Matth.* 28. 19.

Fifthly, And as Chriſtians are a Society of Perſons called out of the World to Repentance, Faith, and Goſpel-Obedience; ſo to the *Enjoyment of thoſe ineſtimable Privileges of the Goſpel, viz.* moſt Reaſonable and Excellent Laws to conduct them to Heaven; *Laws written in their Minds, and in their Hearts, Heb.* 8. 10. They are called alſo to the Enjoyment of Divine Grace and Aſſiſtance, to enable them to obey thoſe Laws; for *Grace is come by Jeſus Chriſt, John* 1. 17. They ſhall be privileged with the Pardon of Sins, upon their Repentance, for the Violation of thoſe Laws; for God has promis'd Chriſtians to be *Merciful to their Unrighteouſneſs, Heb.* 8. 12. And laſtly, they ſhall be called to the Enjoyment of *Eternal Life* and Happineſs, upon their ſincere Obedience; for Chriſt does aſſure us, *Joh.* 17. 2. That the *Father hath given him Power over all Fleſh, that he ſhould give Eternal Life to as many as are given him*, or *are given him out of the World*, v. 6.

Sixthly, The Church conſiſts of ſuch, *who to the end of being incorporated into one Society, and of having God to be their God, and they themſelves his People, have entred into Covenant with him.* It is the Royal Charter granted by the King that makes any number of Men a Corporation. And it is the Covenant of Grace granted by the King of kings, which embodies and joins us Chriſtians into one Spiritual Society. So that we are *no more Strangers and Foreigners*,

ners, but Fellow-Citizens with the Saints, and of the Houſhold of God, Eph. 2. 19.

And by being in Covenant with him, we come to have God to be our God; and we do thereby become his People. Thus *Heb.* 8. 10. *This is the Covenant that I will make with the Houſe of Iſrael after thoſe days*; that is, in the time of the Goſpel, *I will be to them a God, and they ſhall be to me a People.*

Seventhly, Chriſtians are thus entered into Covenant with God, and thereby made Members of *Chriſt's Church, in their Baptiſm*, which is the Outward Sign and Solemnity whereby our Bleſſed Lord thought fit to initiate all the Members of his Church into Covenant with him. *Go and Diſciple*, or make Diſciples and Members of my Church, *out of all Nations, Baptizing them in the Name of the Father, Son, and Holy Ghoſt, Matth.* 28. 19. And hence 1 *Cor.* 12. 13. it is ſaid *That we are all Baptized into one Body*, or admitted by Baptiſm into one Church.

Eighthly, And all the Members of *Chriſt's Church*, when grown up to ſome State of Perfection, are appointed to *Renew the ſame Covenant, by Feaſting often together at the Lord's Supper.* Upon the account of which Feaſting together, it is ſaid, 1 *Cor.* 10. 17. *That we being many, are one Bread, and one Body, for we are all Partakers of that one Bread.*

Ninthly, And now upon theſe forementioned Accounts, the *Church of Chriſt* is *one Body.* Thus *Eph.* 4. 4, 5, 6. *There is one Body, and one Spirit, even as ye are all called in one hope of your Calling, one Lord, one Faith, one Baptiſm, one God*

God and Father of all, who is above all, and through all, and in you all.

Tenthly, This one Body or Society the *Church*, is *divided into ſeveral particular Bodies or Churches, both for the convenience of Diſcipline and Government, and alſo the convenience of Divine Worſhip.* For the *convenience of Government*, the Church has from its firſt Foundation been divided into *Dioceſan Churches*, inſpected by diſtinct Biſhops, as will appear from *Rev.* 2. 3. Chap. where you will find that the ſeveral Churches of *Aſia* had their diſtinct Biſhops (there called Angels) preſiding over them. For the *convenience of Divine Worſhip*, becauſe all the Chriſtians of one Dioceſs or City, could not meet together in one Place, the Biſhop's See was therefore ſub-divided into particular Congregations and Aſſemblies under its reſpective Paſtors. Hence we read 1 *Cor.* 14. 34. of ſeveral Churches in that one Church and City of *Corinth.*

But notwithſtanding that, for the forementioned Reaſons, the Church of God is divided and ſubdivided into *Dioceſan* and *Parochial Churches*, yet they are all united by Virtue of the ſame Covenant, Spirit, and Sacraments, into one Church; *For as the Body is one, and hath many Members, and the Members of that one Body being many, are one Body; ſo alſo is Chriſt*, or the Chriſtian Church; *for by one Spirit we are all Baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit*, 1 *Cor.* 12. 12, 13. And theſe ſeveral Churches were alſo one. Becauſe in the

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Eleventh Place they all *hold Communion with each other.* And their Communion with each other, conſiſted in Hearing the ſame Word or Doctrine together, in joining in the ſame Common Prayers, in partaking of the ſame Sacraments, and in affording to each other mutual Aſſiſtances, as you will find, *Acts* 2. 42. *They continued ſtedfaſt in the Apoſtles Doctrine, and Fellowſhip, or Communication* of Charitable Aſſiſtances, *and in breaking of Bread, and in Prayers.*

Laſtly, The *Church* of *Chriſt*, or this whole Society of Men, call'd forth out of the World to ſuch Duties and Privileges, as has been ſpoke, is to be united into one Body, as has been declared, *under Jeſus Chriſt its Supreme Head.* There can be no Body without a Head. And *Chriſt* is both the *Political Body* of the *Church*, Governing this his Spiritual Kingdom, as a Monarch does his State, by his Laws; for the Father *having raiſed him from the Dead, did put all things under his Feet, and gave him to be Head over all things to the Church, which is his Body*, Eph. 1. 20, 21, 22, 23. And as a King he ſends his Ambaſſadors and Miniſters to Teach Mankind, to *obſerve all things whatſoever he Commanded them*, *Matth.* 28. 20. And *Chriſt* is alſo the *Myſtical Head* of the *Church*; for as the Natural Head of the Body is the Fountain of Life and Spirit, from whence it is deriv'd into all the parts of the Body, to enable and enliven all the Members thereof to diſcharge their ſeveral Offices and Duties; ſo is *Chriſt* ſaid to be the Myſtical Head of the *Church*, *from whom all the Body, by Joints and Bands, having nouriſh-*

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ment miniſtred, increaſeth with the increaſe of God, *Col.* 2. 19.

And thus in order to a due underſtanding of this firſt *Privilegial* Article of the Baptiſmal Covenant; *Wherein I was made a Member of Chriſt*, you have ſeen what kind of Body the *Church* of *Chriſt* is. And from the whole it does appear to be, what it is often call'd in Scripture, *viz. The Kingdom of God, and of Chriſt*, as *Matth.* 21. 31. *Rev.* 11. 15. that is, as ye have been told, it is a Spiritual Kingdom put up by God in the World, on purpoſe to reduce Man to his due Allegiance to his Maker, and to deſtroy the Dominion of Satan, which he had ſo long uſurp'd over Mankind. And thus having as briefly, as poſſibly I could, ſhew'd you what kind of Body the *Church* of *Chriſt* is.

2. *I am next to ſhew you what it is to be a Member of Chriſt's Church.*

And from what has been ſaid, it may eaſily be collected, that a Member of *Chriſt's Church* is every one who has been entered into this viſible Society of Men *Renouncing* the Devil, and Profeſſing themſelves the Servants of God. He is one who has Covenanted to that purpoſe with God in Baptiſm, and who without ſwerving aſide into Separate Aſſemblies, holds a conſtant Communion with that particular *True*, and *Orthodox Church*, whereof he is a Member, and in whoſe Verge he lives.

In ſhort, a *Member of the Church of Chriſt*, is a *Member of the Kingdom of Chriſt*; and ſo he is one who is *deliver'd by God from the Power of Darkneſs, and is tranſlated into the Kingdom of his*

his dear Son, Col. 1. 13. That is, he is one of thoſe, who is deliver'd by the Goſpel from under the Tyranny of Satan, under which the whole World was held Captive, and is made a Subject to the Gracious Government of the Son of God.

From what has been ſaid, it does plainly appear, I think, that ſuch, and ſuch an one only, is a true *Member of Chriſt's Church.*

And in the Senſe of the *Catechiſm*, which teaches all to anſwer, that in their Baptiſm they are made Members of Chriſt: *Every Perſon*, who has been admitted into the Church by Baptiſm, is a *Member of Chriſt*, and ſhall continue ſuch, till he is cut off by the juſt Sentence of thoſe Governors of the Church, who have the *Power of the Keys* to receive in, or to ſhut out: Or till he cuts off himſelf from that Myſtical Body, by a cauſeleſs Schiſm and Separation from any of its ſound Parts.

Every Baptized Perſon, I ſay, is a Member of Chriſt's Church. So the Apoſtle, *Gal.* 3. 27. *As many as have been baptized into Chriſt*; that is, the Chriſtian Religion, *have put on Chriſt*, or have put on that Relation to Chriſt, which Members have to the Body, and tho' too many are *unſound Members*, yet Members of the *Viſible Church* they will continue till cut off by the juſt Sentence of thoſe, who have the *Power of the Keys* to receive in, or to ſhut out: Or till they cut off themſelves by a cauſeleſs Separation and Schiſm.

Some are cut off from the Communion of the Church by the Governours thereof, who have given

unto 'em the Keys of the Kingdom of Heaven; that is, *of the Church*, *Matth.* 16. 19. and who have the Authority, as to admit into the Church by *Baptiſm*, all who have made Profeſſion of Chriſtianity, ſo to expel out of it by *Excommunication* all thoſe ſcabby Members thereof, who contrary to ſuch their Holy Profeſſion, either by their peſtilent Hereſies, or by their ſcandalous and ill Lives, are unworthy of its Communion, or in danger to infect it. And when upon either of theſe accounts any one is Excommunicated, ſuch an evil Member becomes no Member, and is to be to the reſt as a Heathen Man, and a *Publican*; that is, one who is out of the Church, *Matth.* 18. 17.

And ſo likewiſe is he, who cuts himſelf off from that Myſtical Body the Church, by a cauſeleſs Separation and Schiſm from any of its ſound Parts: For whatever *National Church* has nothing in its Doctrine, nor Worſhip, which is ſinful, every Perſon is bound to continue ſtedfaſtly in the Doctrine, Prayers, Sacraments, and Fellowſhip of that Church, as in the Apoſtles Times they did, *Acts* 2. 42. and to reject the Communion of all other Sects and Parties of Chriſtians; or otherwiſe, he will cut himſelf off from the Church, and will ceaſe to be a real Member of it, as my Finger will ceaſe to be of the Body, when it is cut off as well by my ſelf, as by another, from the Arm. But excepting theſe two Caſes, every *Baptized* Perſon is a *Member of Chriſt's Church*, and ſo ſhall partake of thoſe exceeding great Privileges, which belong to the Members of it; which what, and how great they are, I am next to declare unto you.

THE

THE VI. LECTURE.

wherein I was made a Member of Christ.

HAving sufficiently made it appear in the former Discourse, *First*, what kind of Body that is, which is called, *the Church of Christ*: And also, *Secondly*, having shew'd you what it is to be a *Member of it*; it will be now requisite that I should likewise make it clear to you, Thirdly, *What vast and invaluable Privileges do accordingly belong to every Member of the Church of Christ.* And the Privileges which do belong to them as such, are,

First, *A most Excellent Body of Religion, Laws, and Ordinances, appointed us by Christ our Supreme Head and Governour, as the Rule we must walk by in our way to Heaven.*

Secondly, *A sufficient measure of Divine Grace and Assistance, derived down upon us from him our Mystical Head, and convey'd by those his Ordinances, to enable us to Conform our selves to his Religion, and to obey those Laws.*

I. *And as the Members of Christ's Church we enjoy the Privilege of having a most Excellent Body of Religion, Laws, and Ordinances*: A Religion so Excellent, that whether we compare it with the *Pagan*, or *Mahometan* Superstition, or with the *Jewish Dispensation*; or whether we consider it in its own Nature, it will appear to be a most

singular Institution, and Body of Laws; and such as we ought to esteem it our very great Happiness and Privilege above other Men, that we are under the Government of such.

Alas! As to the *Pagan Superstition*, what else did it tend to, but to debase Mankind infinitely below the Dignity of their Nature, and to defile 'em much more than the Brutes? For why? The very Gods the Heathens worshipped, were at best the most infamous Men and Women; and many of 'em paid Divine Honours to the very Devils themselves. And what then could be expected, but that their Worship should consist in Lewd, Barbarous, and Cruel Rites? And so it actually did; *For they Sacrific'd their Sons and their Daughters unto Devils, and shed Innocent Blood, even the Blood of their Sons, and of their Daughters, whom* the very *Jews*, having learnt it from the *Pagans*, *Sacrificed unto the Idols of Canaan*, *Psal.* 106. 37, 38.

Nor in the *Mahometan Superstition* is there any thing worthy of God, whereby we should judge him to be the Author of it; but as one observes, *It is a Mass of Foolish Opinions, odd Stories, uncouth Ceremonies, compounded chiefly of the Dregs of Christian Heresies, together with some Ingredients of* Judaism *and* Paganism, *confusedly jumbl'd, or unskilfully mixt one with another. And what is worst of all, its Principles do too sadly tend to Lust and Cruelty.*

And even *Judaism* it self, which had God for its Author, was but an Imperfect and an Unfinish'd draught of Religion. Its *Ceremonial* part consisted of *poor and beggarly Elements*, *Gal.* 4. 9.

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and of *Shadows only of good things to come*, *Heb.* 10. 1. And even its *Moral* part was defective, *Moſes for the hardneſs of their hearts*, *Matth.* 19. 8. being forc'd to indulge 'em, what the Perfection and Purity of the Chriſtian Religion will by no means allow of.

But *Chriſtianity* (under whoſe Guidance we have the Happineſs to be, as we are *Members of Chriſt's Church*) is a moſt Excellent Religion, ſince nothing can repreſent God in more Noble Characters, and Glorious Perfections, and nothing can give a more Honourable and Rational Draught of his Proceedings with Man, both in the Creation and Redemption of him, than it does. And as the Chriſtian Laws are infinitely beyond what the Wiſdom of any Humane Law-givers did ever yet contrive for the good Order of Man in this World, and for his real Happineſs both in this, and in the World to come; ſo no Motives, nor Reaſons can poſſibly be more perſuaſive than thoſe which Chriſtianity does give us to obey thoſe Laws.

And indeed even the *poſitive Inſtitutions* and *Ordinances* appointed in the Goſpel, are an Excellent part of a Chriſtian Priviledge, which he enjoys as he is a *Member of Chriſt's Church*. And that which our Law-giver has appointed of this Nature, are as follows; He has ordain'd Solemn and Set days, *viz.* the Chriſtian Sabbaths for his Service; He has order'd that Publick Aſſemblies of all Chriſtians ſhould be held upon theſe days; He has Authoriz'd and Commanded the Preaching of his Laws at thoſe Publick Aſſemblies; He has appointed that

Common Prayers, Supplications, and Thanksgiving, principally for Divine Grace and Assistance to enable us to perform these Laws then preach'd, and for other Mercies; I say, he has Ordered that these should be jointly put up to him by all Christians on those Solemn Days, and those Publick Assemblies; And lastly, He has enjoin'd therein the use of Sacraments, as means of conveying such Grace and Assistance, and also as Oaths and Obligations upon us to be obedient to these Laws. These are the *positive Institutions and Ordinances* of the Gospel; and all these are Privileges which belong to the *Members of Christ's Church*, as may be gathered from *Acts* 2. 41, 42.

And they are indeed most *singular* Favours and Privileges vouchsafed only to such as are *Members of Christ's Church*, and which *Aliens* and *Strangers* have no Right and Admittance to. For alas, the Infidel part of the World, whether *Jews*, *Turks*, or *Pagans*, have not the Benefit of the Word and Sacraments; and *where there is no Vision*, or no Word and Ordinances of Divine Revelation, *The People perish*, *Prov.* 29. 18.

And even the *positive Institutions* also are most Excellent Privileges *considered in themselves*; and that first, as being most admirable Helps towards the Observation of God's most Holy Laws, every one of these outward Ordinances conducing much to our Edification, and Improvement both in Faith and Practice, and to the quickening of our Affections to the ways of God: And every one of them being also exceed-

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ingly comfortable to the Souls of thoſe who do enjoy them, according to the Teſtimony of the Pſalmiſt. *Bleſſed is the Man whom thou chuſeſt, and cauſeſt to approach unto thee, that he may dwell in thy Courts: He ſhall be ſatisfied in the Goodneſs of thy Houſe, even of thy Holy Temple, Pſal.* 65. 4.

The Privileges of Publick Ordinances are indeed ſeldom ſufficiently valued, till moſt wanted; but when through Perſecutions, or the like, Perſons are depriv'd of them, then they become ſo ſenſible of the Benefit and Comfort thereof, as to be at any Pains, Fatigues, or Dangers to enjoy them. *They will then wander from Sea to Sea, and from the North even to the Eaſt; they ſhall run to and fro to ſeek the Word of the Lord, and ſhall not find it, Amos* 8. 12. And let this ſuffice for the firſt great Priviledge, which does peculiarly belong to all the Members of Chriſt's viſible Church, as they are Members of ſuch a Society: namely, the Enjoyment of a moſt reaſonable and excellent Body of Religion and Laws; together with moſt profitable and edifying Inſtitutions and Ordinances, given and appointed us by Him, our Supreme Head and Governour, to conduct us to Heaven. The

II. *Privilege we enjoy thereby, is a great Meaſure of Divine Grace and Aſſiſtance, derived down from Him our Head, and conveyed by thoſe his Ordinances to enable us to conform to his Religion, and to obey his Laws*; for as in the natural Body every part partakes of Life, and Senſe, and Motion, from the Head, ſo do we by be-

ing baptized Members of Christ, derive Grace and Help from him our Head, *from whom all the Body by Joints and Bands having Nourishment ministred, increaseth with the increase of God, Col.* 2. 19. And the means of Union betwixt Christ and his Members, being the Members Union to the *Catholick Church*, the Body of Christ; and their Union to the Lawful Governours and Teachers of the Church, which are the principal parts in the *Mystical Body*. And lastly, their use of Christ's Institutions and Ordinances, *viz.* Sacraments, Preaching, Publick and Common-Prayers, and such like Publick Offices, which are the Vessels and Conveyances of Divine Grace, through the principal Parts from Christ our Head: These, I say, being the necessary Means of Union between Christ and his Members, it will therefore follow, that so long as any Member shall continue in Unity with the *Mystical Body of Christ*, his Church, and with its Lawful Governours and Teachers, and in the use of Sacraments, and other Divine Ordinances, those Conduits and Conveyances of his Holy Spirit to us; so long he shall have spiritual Life, and Strength, and Vigour, derived down from Christ our spiritual Head, in like manner as in the natural Body of Man, the Animal Life and Strength, and Vigour is derived to all the parts of the Body, from the natural Head.

And the having of God's Holy Spirit to assist us, is a most *singular* Privilege, if compar'd with that little, or nothing of this Nature, which others, who are not the Members of

of Chriſt's Church, do enjoy; for if God would have ordinarily, and in the way of a conſtant Diſpenſation, imparted ſo excellent a Gift as the Grace of his Holy Spirit to any, to be ſure it would have been to the *Jewiſh* Church; but ſo unſteady, and ſcanty were the Meaſures of it communicated under the Law, to what are under the Goſpel, that the former is ſtiled upon that account by the Apoſtle, *the Miniſtration of Condemnation, but the Goſpel the Miniſtration of the Spirit*, 2 *Cor.* 3. 8, 9.

And this having of the Holy Spirit to aſſiſt us is a moſt exceeding advantage, conſider'd in it ſelf, conſidering that all the Members of Chriſt have conſtant ſupplies of Grace afforded 'em proportionable to their Station and Employment in the Church, whether Governours, or Teachers, or private Chriſtians; *for the Manifeſtation of the Spirit is given to every Man to profit withal. So that to one is given by the Spirit, the Word of Wiſdom, to another the Word of Knowledge, by the ſame Spirit, to another Faith by the ſame Spirit*, 1 *Cor.* 12. 7, 8, 9.

And the Graces and Aſſiſtances derived down from Chriſt the Head, to the ſeveral Members of his Spiritual Body, becauſe they may be ſuch as ſhall be neceſſary and proper for 'em, are diſtributed in ſuch Meaſures and Proportions as ſhall be wanting according to the different Times and Occaſions in the Church; and therefore in the firſt Ages, becauſe there was a neceſſity of uncontroulable Evidences of the Truth of Chriſtianity, as well to beat down the falſe Superſtition of the *Pagans*, and the

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Antiquated Religion of the *Jews*, as to convince those who were to yield themselves up to be Christ's Disciples; for this reason therefore, did Christ, according to these greater Exigences of the Church in those Times, bestow upon his Apostles divers extraordinary *Gifts of Miracles, Prophecy, Discerning of Spirits, divers kinds of Tongues, and the Interpretation of Tongues*, 1 *Cor.* 12. 10. And so much for the first of these Privileges made over to us in the Covenant.

THE VII. LECTURE.

wherein I was made a Child of God.

THis is the second of those invaluable Priviledges made over to us on God's part, in the Covenant of Grace. To make you sensible of the vastness of which, I will,

First, *Shew you what is meant in Scripture, and here in your Catechism, by a Child of God.*

Secondly, *What an inestimable Privilege accordingly it is to be a Child of God.* And,

I. As to the Importance of the Words; *A Child of God*, is a Phrase which bears various Acceptations in the Holy Scriptures, which must all of them be consider'd, ere we can come to the proper meaning of it here in the Catechism.

And,

And, *Firſt*, In the higheſt, moſt natural, and moſt proper meaning of the Word, there is He who is the Son, or *Child of God* by an *Eternal Generation, viz.* our Saviour Jeſus Chriſt, who being begotten of God the Father from all Eternity, in a peculiar, inconceivable, and inexpreſſible manner, ſo as to be coequal and coeternal with the Father himſelf, is called the *only Begotten Son of God, Joh.* 3. 16. But this is a Senſe infinitely too high for either Angels or Men to pretend to.

Secondly, By a *Temporary Creation* all reaſonable Creatures, both Angels and Men, are the *Sons of God*, as may be gathered from *Job* 1. 6. and *Luke* 3. 38. But that which is meant by the Son of God here in the Catechiſm, being a Privilege ſuch as all Mankind cannot pretend to, this is a ſenſe too wide wherein to underſtand the Phraſe.

Thirdly, By *Spiritual Regeneration*, all thoſe who have been ſanctify'd by the Holy Spirit, and have their whole Natures and Diſpoſitions ſo altered for the better, that from Vicious and Ungodly, they are chang'd to Vertuous and Holy Tempers and Inclinations; in a way of *Spiritual Regeneration*, I ſay, all Holy Men and Women are the *Children of God*: So the Apoſtle affirms, *As many as are led by the Spirit of God, they are the Sons of God, Rom.* 8. 14.

But then, ſince it is plain, that in Scripture many are called the *Children of God*, who are no more dutiful to their Father which is in Heaven, than all Children are to their *Natural Parents*, according to that complaint of God againſt

gainſt ſuch, *Hear, O Heaven, and give Ear, O Earth, for I the Lord have ſpoken it; I have nouriſhed and brought up Children, and they have Rebelled againſt me, Iſai.* 1. 2. And ſince in the Catechiſm it is required of every Baptized Perſon to Anſwer, that *in his Baptiſm he was made a Child of God*, whereas many Baptized Perſons are not actually renew'd and converted; It muſt therefore follow, that a *Child of God by Spiritual Regeneration* or *Godlike Imitation* muſt be a meaning of the Phraſe as much too narrow to be the ſenſe of it here in the Catechiſm, as a *Child by Creation* was too wide.

Fourthly and *Laſtly*, Then, by a *Child of God* muſt be meant in the Catechiſm, every one who may be ſo ſtiled either by a *Covenant Relation*, or by virtue of *Adoption*. By a Covenant Relation all thoſe who have enter'd into the Covenant of Grace, and have been Baptized into Chriſt's Church, and who do profeſs the true Religion, and themſelves the Servants of the True God, are ſtiled his Sons, or Children. Thus 2 *Cor.* 6. 16, 17, 18. you will find that with relation to all thoſe, concerning whom God declared, *He would be their God, and that they ſhould be his People*, which are the expreſs Terms of the Covenant, betwixt God and all Chriſtians; as you will ſee, *Heb.* 8. 10. And with relation to all thoſe whom he commanded to *come out from among the Gentiles, and to be ſeparate, and not to touch the unclean thing*, that is, not to partake in their Idolatry, which is the very Deſcription of the Members of Chriſt's Church; I ſay, with relation

tion to all theſe, he declar'd *He would be a Father unto 'em, and that they ſhould be his Sons and Daughters.* So that by virtue of their Covenant-Relation, all Baptized Perſons may be truly ſtiled the Children of God.

And ſo alſo by virtue of their *Adoption*, which according to the uſe of it, both among the *Jews* and *Gentiles*, was the *Taking in of a Stranger, upon the want or loſs of Natural Iſſue, into the Relation of a Child, and into the Rights and Privileges of a Son by Nature.*

And now that we may underſtand how we Chriſtians, eſpecially ſuch of us as are deſcended from the *Gentiles*, are accordingly *Adopted to be the Children of God*, we are to conſider that *to the Iſraelites did once pertain the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promiſes*, *Rom.* 9. 4. But that Covenant, by entring into which they were made his Children, was only Temporary, to laſt no longer than till the Publiſhing of the Goſpel; after which they, and all Chriſtians were to be Children of God by Faith in Chriſt. *Before that Faith*, or the Goſpel *came, the Jews were kept under the Law, ſhut up unto the Faith, which ſhould afterwards be revealed, which was their School-Maſter, to bring them to Chriſt; but after that Faith*, or the Goſpel was come, *they were to be no longer under a School Maſter, but were to be Children of God by Faith in Jeſus Chriſt*, *Gal.* 3. 23, 24, 25, 26. And accordingly, *when the fulneſs of Time was come, God ſent forth his Son, made of a Woman, made under the Law, to redeem them that were under the*

Law

Law, that they might receive the Adoption of Sons, Gal. 4. 4, 5. But the *Jews* adhering to their Law, and refusing Christ and his Gospel, *in whom God had predestinated all into the Adoption of Children*, *Eph.* 1. 5. the Apostles upon this their Contempt of the Gospel-Covenant, turned themselves unto the *Gentiles*, preaching Christ and Salvation unto them; *And to as many as received him, to them he gave Power*, or the Right and Privilege, *to be the Sons of God*, *John* 1. 12. So that by a *Child of God*, you see, is meant in the Catechism, not every *Child by Creation*, which is a sense too wide; nor on the other side only a *Child of God by Regeneration*, which is a sense as much too narrow: But every one is such, who has entred into Covenant with God, and whom the Heavenly Father has thereupon *Adopted* into his Family, to partake of the Privileges which belong to his Adopted Sons; which brings me,

Secondly, To enquire what an inestimable Privilege accordingly it is to be *made a Child of God*. And in general, it is such as an indulgent, but wise Father, may be suppos'd to allow his Children beyond *Aliens* and *Strangers*. But more particularly, the

First Privilege belonging to us upon the account of this Relation of being *made the Children of God*, is pardon of Sins, upon condition of our hearty Repentance, which is more than what *Aliens and Strangers from the Covenant* have any sure Grounds to hope, as may be concluded from *Eph.* 2. 11, 12, 13, 14.

Secondly, By being his Children, he will not be so severe as to mark what is done amiss by Sins

Sins of Infirmity. The firſt Covenant made no allowance for any the leaſt Offence. Its Language was, *In the Day thou ſhalt eat thereof, thou ſhalt ſurely die*, *Gen.* 2. 17. But the Voice of the Goſpel, tho' it be expreſt by the *Pſalmiſt*, is, *As a Father pitieth his own Children, even ſo the Lord pitieth them that fear him*; that is, who do not willingly diſpleaſe him, *Pſal.* 103. 13.

Thirdly, To the Children of God is granted an eaſier acceſs by Prayer, to the Throne of Grace, for pardon of Sins, and other Mercies, than was to either *Jews* or *Gentiles*, who for want of ſuch gracious Covenant Promiſes as we enjoy, were kept in a ſervile Fear. *Ye have not received the Spirit of Bondage again to fear, as under the Law, but ye have received the Spirit of Adoption, whereby we cry unto God*, Abba, *Father*, *Rom.* 8.15.

Laſtly, A Child of God is more ſurely inſtated in the Heritance of Heaven, than others. *If a Child of God, then Heirs*, we are told, *Heirs of God, and joint Heirs with Chriſt*, *Rom.* 8. 17. But the vaſtneſs of this Privilege will beſt be conſidered in our Explication of the next Article of our Baptiſmal Covenant, *viz.* what is meant by an *Inheritor of the Kingdom of Heaven.*

THE

THE VIII. LECTURE.

An Inheritor of the Kingdom of Heaven.

THis is the third of those Privileges conferr'd upon us by the second Covenant; and the Perfection it is of all God's Promises and Favours vouchsafed to us therein. It comes last and Crowns all the rest. *Be faithful unto Death, and I will give thee a Crown of Life*, *Rev.* 2. 10. And that I may so explain it to you, as to excite you thereby to render your selves capable to be Partakers thereof.

First, *I will shew what is meant by the* Kingdom of Heaven.

Secondly, *What it imports to be an* Inheritor of it.

And then lastly, I will lay before you the vastness of our Privilege in being made Inheritors of the Kingdom of Heaven.

And 1st. By the Kingdom of Heaven is meant in Scripture, either first the *Kingdom of Grace in this Life*; or secondly, The *Kingdom of Glory in the Life to come.* First, By the *Kingdom of Grace in this Life*, is to be understood that Happy and Blessed State of us Christians, now under

under the Goſpel; wherein we enjoy the Happineſs of living under a Government, wholly made up of manifold Graces and Favours; having a moſt Gracious God governing us by moſt Gracious and Reaſonable Laws, affording us a plentiful meaſure of Divine Grace and Aſſiſtance to perform thoſe Laws, and propoſing to us moſt encouraging Rewards to a diligent obſervance of them. It is this happy State which was foretold by St. *John* the Baptiſt to be approaching, *Mat.* 3. 2. *The Kingdom of Heaven is at hand.* And it is this, for an undue Entertainment of which, the *Scribes* and *Phariſees* were upbraided. *Mat.* 13. 24.

And the reaſon why this State of the Goſpel ſhould be ſo often dignified, as we find it is in Scripture, with the Title of *the Kingdom of Heaven*, is becauſe it ſo directly tends to render Men ſo exactly like the bleſſed Saints and Inhabitants in Heaven, according to that noble Prophecy concerning the genuine Nature and Diſpoſition of the Goſpel, *Iſa.* 11. which you would do well to conſult at large. But,

Secondly, By *the Kingdom of Heaven*, here in the Catechiſm, is to be underſtood the *Kingdom of Glory*, mentioned *Matth.* 5. 3, 20. *Chap.* 7. 21. and elſewhere. That exalted State of Bliſs in Heaven, I ſay, which is a State ſo glorious, that there is nothing wherein we can imagine the greateſt Glory and Happineſs, as a Kingdom, a Crown, a Throne, a Marriage, a Feaſt, but are ſet forth to repreſent to us the Joys and Glories of our Future State; and yet as if a Kingdom, a Crown, a Throne, were

infinitely too ſhort to ſet forth the Joys and Glories of Heaven, and thoſe infinite Bleſſings which do await the Sons of God: St. *John* tells us, *It does not yet appear what we ſhall be*, 1 *Joh.* 3. 2.

II. And having thus ſeen what is meant by *the Kingdom of Heaven*; next, let us enquire what it is to be *an Inheritor of it*. And Heirſhip does betoken ſomething of Privilege more than ordinary, as you will find *Gen.* 21. 10. And as among Men an Heir is one, whoſe Eſtate is not precariouſly depending upon the meer Will and arbitrary Pleaſure of another, but he has it ſo ſettled and ſecured to him, as to have a legal Claim and Title thereto made over to him, ſo long as he does not forfeit his Title by not performing the Conditions on which it depends: So in Chriſtianity, *an Heir of the Kingdom of Heaven*, does not depend meerly upon the *Uncovenanted Goodneſs of God* for his Hopes of Heaven and Happineſs; but he is one, who being taken into the Relation of a *Child of God*, has through Chriſt a legal Claim to the Joys of Heaven, *If a Son, then an Heir of God through Chriſt*, Gal. 4. 7. As an Heir, I ſay, he has a legal Claim and Title to the unſpeakable Glories made over to him by God; God having by ſolemn Promiſe engaged to beſtow upon him the moſt unſpeakable Joys of Heaven, provided he ſwerves not from his Allegiance and Obedience to him; but renouncing all God's Enemies, the World, the Fleſh, and the Devil, he will Believe in him, and Obey him, truly and faithfully, all the Days of his Life. *Bleſſed are they that do his Commandments, that they*

may

may have right to the Tree of Life, and may enter in through the Gates into the City, Rev. 22. 14.

III. And now it will appear, that to be thus *an Inheritor of the Kingdom of Heaven*, is in *itself* an exceeding *great Privilege*. And if compar'd with what others enjoy, a most *singular* one also.

1. Consider it in it self, and what can be a greater than to have the invaluable Possession of Heaven so settled and ensured to us, as to have a legal Claim and Title thereto made over to us in Christ? Then to have *a Right to the Tree of Life, Rev.* 22. 14.

And if compar'd with what the Heathens enjoy of this Nature, it is a *singular* Privilege: For why? The best among the moral Heathens could have but faint Hopes, built upon uncertain Conjectures, of a Future Happiness. And their Hopes being faint, they could not in the strength thereof overcome any mighty Temptations: But the Christian Hopes are sure and stedfast, as founded upon the express Promises and Covenant of the God of Truth: *For God, willing more abundantly to shew to the Heirs of Promise the immutability of his Counsel, confirmed it by an Oath: That by two immutable Things, in which it was impossible for God to lye, we might have a strong Consolation, Heb.* 6. 17, 18.

And in Hopes being so strong, and so firmly grounded, there is no Temptation so alluring, nor Suffering so great, which he may not overcome in virtue of the same. *He that hath this Hope purifieth himself even as God is pure,* 1 *Joh.* 3. 3.

And he may, with St. *Paul*, *be perſwaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come, nor heighth, nor depth, nor any other Creature, ſhall be able to ſeparate him from the Love of God which is in Chriſt*, *Rom.* 8. 38, 39.

But ſuppoſe a well-moralized Heathen could have a Certainty that God would reward his Vertue, yet depending only upon the *Uncovenanted Goodneſs* of God, he could promiſe himſelf no greater meaſure of Happineſs than what his good Deeds did of themſelves deſerve, which alas muſt fall vaſtly ſhort of what is meant by *the Kingdom of Heaven*; ſince the beſt upon Examination will find themſelves to have been but *unprofitable Servants*, *Luk.* 17. 10. But a Chriſtian, to whom God has Covenanted to make ſure a Crown of Glory, may, without preſumption, rely upon him to make good the ſame. *I have fought a good fight, I have finiſhed my courſe, I have kept the Faith; henceforth there is laid up for me a Crown of Righteouſneſs, which God the* Righteous Judge *ſhall give me at that day; and not to me only, but to all them alſo that love his appearing.* 2 *Tim.* 4. 7, 8.

And now to ſum up thoſe infinitely Gracious and Invaluable Privileges made over to us on God's part in the Covenant of Grace; hereby we are made, Firſt, Members of Chriſt, that is, are made Members of that Body of which Chriſt is the Head, (*viz.*) the Church; and ſo have together with a moſt excellent Body of Religion and Laws, all neceſſary Grace and Aſſiſtance conveyed and communicated to us, as Members

from

from him the Head, to enliven, ſupport, and enable us in the Diſcharge of all thoſe Religious Duties, and Chriſtian Performances, requir'd at our hands.

The ſecond Privilege is, that we are alſo hereby made **Children of God**; that is, having embrac'd Chriſtianity, and being Incorporated into the Church of Chriſt, we are thereby Adopted, and Choſen out of the reſt of the World, by God, to enjoy this grand Privilege of Sons, to have Pardon granted us, when with the Prodigal Son we return home to him our Offended, but Gracious God, by Repentance. And we ſhall find him not over ſevere in reſpect of our leſſer Failings, and the unavoidable Infirmities of our Nature, but ſhall always have him ready to hear our Prayers for Mercy, both in reſpect of our greater and leſſer Tranſgreſſions.

And, laſtly, the third Privilege you have been now told is this, That to compleat all, we are made **Inheritors of the Kingdom of Heaven**; that is, we have a Right and Title to the unſpeakable Joys and Glories of Heaven ſecur'd to us; a Privilege which conſider'd in itſelf is exceeding great, and as all the reſt, if compar'd with what others enjoy, is a very ſingular one.

Theſe now are the ineſtimable Privileges made over to us in the Covenant of Grace; Privileges, which as they are of infinite Advantage to us, ſo we ſhall never fail of obtaining them, if we will but take care to perform the Conditions requir'd on our Parts; and ſo, *Firſt*,

renounce the Devil and all his Works, the Pomps and Vanity of this wicked World, and all the ſinful Luſts of the Fleſh. Secondly, on Condition we will believe all the Articles of the Chriſtian Faith: And thirdly, obey God's holy Will and Commandments, and walk in the ſame all the Days of our Lives. Which Conditions, what they are, and what they do import, I come next to declare unto you.

THE IX. LECTURE.

Firſt, That I ſhould Renounce the Devil and all his Works, the Pomps and Vanity of this wicked World, and all the Sinful Luſts of the Fleſh.

IN my Explication of theſe Words, A Member of Chriſt, a Child of God, and an Inheritor of the Kingdom of Heaven, having given you to underſtand thoſe ineſtimable Privileges made over to us on God's part, in the Covenant of Grace; I come now to do the ſame as to the Condition on ours, ſhewing you,

Firſt, *What it is to Renounce the Devil and all his Works, the Pomps and Vanity of this wicked World, and all the ſinful Luſts of the Fleſh.* In order to which,

1. I

I. I will ſhew you who the *Devil* is, and what are his *Works*, and what is meant by *Renouncing* the Devil and all his Works, and how abſolutely neceſſary it is we ſhould do ſo.

And Firſt, by the *Devil*, is to be underſtood that wicked and infernal Spirit, who is chief of all the Enemies both of God and Man. He was once, as may be gathered from his Superiority to *Michael* the *Archangel*, who upon that Account *durſt not bring a railing Accuſation againſt him*, Jude 9. the higheſt Angel, the moſt glorious Spirit; but having himſelf revolted from God, and withdrawn many Legions of inferior Angels into the ſame horrid Conſpiracy with himſelf, he was baniſhed Heaven into thoſe dark Manſions of Sorrow, which we call Hell, there to be *reſerved unto the Judgment of the Great Day*, Jude 6. But being a Priſoner at large, and being acted with a Spirit of Enmity to, and Revenge againſt the Glory of God, he afterwards withdrew Mankind alſo to join with him in his Rebellion; as may be ſeen in the Hiſtory of *Adam*'s Fall, *Gen.* 3. And in proceſs of time prevailed ſo far, till God's Authority was almoſt utterly baniſhed from among Men, both *Jews* and *Gentiles*, by that time our Saviour came into the World, being *dead in Treſpaſſes and Sin; wherein in time paſt they walked according to the Courſe of this World, according to the Prince of the Power of the Air, that now worketh in the Children of Diſobedience*, *Eph.* 2. 1,2. Whereupon, at laſt, the Son of God came into the World to recover Mankind from under the Dominion of Satan, as we read 1 *Joh.* 3. 8. *The*

Devil ſinneth from the beginning; and for this purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil. Which brings me,

2. *To enquire what are the Works of the Devil:* And in general they appear,

Firſt, *To be Sin.*

Secondly, *The tempting of us to Sin.*

And the firſt general Work of the Devil is *Sin:* So the Apoſtle, 1 *Joh.* 3. 8. *The Devil ſinneth from the beginning.* Now by Sin God's Authority is thrown off, his Government diſown'd, and his Power defy'd. And therefore whoſoever does wilfully ſin, does ſtrike againſt God's Authority; for which cauſe no Sin ſhould be made light of, much leſs the Subject of our Mirth and Laughter.

But there are ſome Sins which are more particularly the *Works of the Devil*; namely, Firſt, ſuch as are more directly levelled againſt God's Authority, as Idolatry, Sorcery, Charming, Witchcraft, and Conjuring; as alſo reſorting to ſuch as uſe thoſe unlawful Arts. So alſo, ſecondly, are ſuch as expreſs more of the Devil's Temper than others; as Pride, and Malice. And laſtly, ſuch as are more the Devil's Practice than other Sins; as Murther, Apoſtacy, Lying, or Evil-ſpeaking. *The Devil was a Murtherer from the beginning, and abode not in the Truth, becauſe there is no Truth in him; when he ſpeaketh a Lye, he ſpeaketh of his own, for he is a Lyar, and the Father of it.* *John* 8. 44. And thus having ſeen who the Devil is, and, ſecondly, what are his Works of Sin.

III. *We are next to enquire what it is to Renounce the Devil, and all his Works of Sin, and how neceſſary it is we ſhould do ſo.* And

And as to the importance of the Word *Renounce*, when it is ſaid we muſt *Renounce the Devil, and all his Works*; to *Renounce the Devil*, in the Senſe of the Ancient Church, was to diſclaim his uſurp'd Dominion and Authority over Mankind. For the Devil, at the firſt riſe of Chriſtianity eſpecially, having obtain'd a viſible Kingdom, and in a manner an Univerſal Monarchy over Men; whence he is called the *Prince of this World*, *John* 14. 30. and the *God of this World*, 2 *Cor.* 4. 4. When therefore any were converted from *Paganiſm* to *Chriſtianity*, the Primitive Chriſtians did expreſly require from all that were admitted into that *Kingdom of God*, the Church of Chriſt, a publick and an open Renunciation, or Abjuration, of the Devil; or an utter diſowning and abandoning the Devil's Authority, and the paying any Homage, Service, or Obedience to him, by worſhiping him, or his wicked Angels. And to *Renounce* his Works of Sin, was, in their Senſe, to abandon and forſake every Sin, as being the proper Service of the Devil; and in the real meaning of it, no leſs than a throwing off God's Authority, and a diſowning his Power. And that this was the primitive Senſe and meaning of Baptiſmal Renunciation, may be gather'd from *Rom.* 6. 11. Where we ſhall ſee, that Chriſtians being Baptiz'd, were to *reckon themſelves to be dead unto Sin, but alive unto God, through Jeſus Chriſt our Lord.*

And now if it be demanded, how far we are thus to renounce and diſclaim both the Devil, and all his Works of Sin, we muſt *abſolutely* and *entirely*

Renounce

Renounce both. For why? There is nothing but Evil proceeds from Satan, who is therefore by way of Eminence ſtiled the *wicked One*, *Mat.* 13. 19. And as to his Works of Sin, whether we conſider Sin in *itſelf*, or in its *ſad Effect and Conſequents*, it is the utmoſt Evil. So that no Sin, or any thing the leaſt of Sin, muſt willingly be complied with: For if a Man *keep the whole Law, and yet offend in one Point, he is guilty of all*, Jam. 2. 10.

And indeed if the Nature of Satan, and of Sin, and the horrid Conſequence of yielding to either, were well conſidered, it is hardly poſſible not *abſolutely and entirely to Renounce both*: For as the Devil is the worſt, and moſt dreadful, Being in the World; ſo *he that committeth Sin is of the Devil*, as we are told, 1 *Joh.* 3. 8. that is, he is of the Devil's Party, he is a Sharer in the Devil's Rebellion againſt God, and in his curſed Deſigns to deſtroy the Divine Authority. But however, whether People will conſider it, or no, ſo neceſſary it is that every Chriſtian ſhould *abſolutely and entirely* renounce the Devil, and all his Works of Sin; that this, if you do not do, you will forfeit all your Right and Title to thoſe infinite Bleſſings held forth to you in the Covenant of Grace, and purchaſed for you by the Blood of Chriſt. If you do not *entirely Renounce the Devil*, by having nothing to do with him, in his foul Rebellion againſt God, you will be accounted no *Members of Chriſt's Church*, but of the *Synagogue of Satan*; as the Apoſtatizing *Gnoſticks*, thoſe great Enemies of God, are called, *Rev.* 2. 9. and that for their

Halting

Halting betwixt God and Satan. And except you do alſo *utterly renounce his Works of Sin*, by abandoning every known Sin, as that whereby the Divine Authority is thrown aſide, and his Power diſown'd, you will be far from being *Children of God*, that you will be ſtil'd no better than the *Children of the Devil:* For *whoſoever is born of God doth not commit Sin*, as it is ſaid 1 *Joh.* 3. 9. that is, Does keep himſelf ſtrictly from all deliberate Sin. And *in this the Children of God are manifeſted, and the Children of the Devil; whoſoever doth not Righteouſneſs is not of God*, as the Apoſtle goes on, *v.* 10. And who elſe is it, think ye, but he who overcometh the Devil, and all his Works of Sin, that ſhall ever *Inherit the Kingdom of Heaven?* Why he, and none elſe, ſhall inherit ſo ineſtimable a Bleſſing. We are aſſur'd, *Rev.* 21. 7, 8. *He that overcometh ſhall inherit all Things, and I will be his God, and he ſhall be my Son. But the Fearful, and Unbelieving, and Abominable, and Murtherers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, ſhall have their part in the Lake that burneth with Fire and Brimſtone, which is the ſecond Death.* So neceſſary upon theſe ſeveral Accounts it is, that accordingly, as has been explain'd, you ſhould *Renounce*, that is, Diſclaim, Abhor, and Abandon the Devil, and all his Works of Sin; which that you may all of you do, God Almighty grant, of his infinite Mercy, through Jeſus Chriſt our Lord.

THE

THE X. LECTURE.

First, That I ſhould Renounce the Devil, and all his Works.

I Have already ſhew'd you *who the Devil is*; that he is a Spirit, who Rebels againſt the Power and Authority of God: And I have alſo ſhew'd you, in part, *what are his Works*, principally his Works of Sin, whereby he has all along, and does ſtill, continue to rebel againſt his Maker.

Secondly, And now I am to ſhew you, that as Sin, ſo his *tempting us to Sin, is another main and principal Work of the Devil; And alſo I ſhall ſhew you in what Senſe, and how far, we muſt Renounce ſuch his Temptations.*

Now to Tempt, is in the general Notion of the Word, *to make tryal of a Perſon*, and is a Thing either morally Good, or Evil, according to the End for which ſuch a Tryal and Experiment is made. And if it be to prove a Man's Vertue, or to diſcover his Corruption, this is no more than what is conſiſtent with the Juſtice, Wiſdom, and Goodneſs of a Governor to do: For even God himſelf tempted *Abraham* to ſlay his Son *Iſaac*, that ſo having try'd his Faith, he might Reward him for it. *Gen.* 22. 2. And

he

he also tempted or try'd *Hezekiah*, whether he would vainly and ostentatiously shew to the Ambassadors of *Babylon* his great Wealth; and this was done in order to discover to that Prince his own Hypocrisy and Corruption, and the Pride of his Heart, that so he might be humbled in the Sight and Sense thereof. 2 *Chron.* 32. 31.

But now these Temptations of God are not such as we are to Renounce; but rather, if of the former kind, and in order to try our Faith, *We have reason to count it all Joy when we fall into them; knowing this, that the tryal of our Faith worketh Patience*, James 1. 2, 3. And if they are of the later kind, and to discover our Corruption, they tend to make us better.

But as for those Temptations which are properly the *Works of the Devil*, there is quite a different End in them; and they are design'd meerly to enforce and ensnare a Person into some Sin, that so God may be affronted, his Government despis'd, and that his Anger being kindled, the Sinner may be punish'd for his Transgression. And because it is to this End that the Devil tempts us, he is therefore so frequently in the Scripture, particularly, *Mat.* 4. 3. and 1 *Thes.* 3. 5. stil'd *the Tempter.*

And since it does so infinitely concern us to know his Temptations, and in what Ways and Methods he usually prevails against Men, *lest Satan should get an Advantage over you*, I will reduce and consider them under these several Heads. First, *Such whereby he attempted the whole Race of Mankind, to draw them off from their Obe-*

Obedience to God, to do Service to him. Secondly, *Such as he Levels againſt the Church of Chriſt.* Thirdly, *Such as he Points againſt the moſt eminent Members in the Church. And,* Fourthly, *Againſt any Perſons indifferently, on purpoſe to draw them into Sin.* And,

1. *Let us conſider his firſt and more general Temptations, thoſe whereby he attempted the whole Race of Mankind, to draw them off from their Obedience to God to do Service to him.* And the Means whereby he attempted the univerſal Rebellion of Mankind were,

1. *By Inſinuating into the Minds of* Adam *and* Eve *falſe Notions of God, and an ill Opinion of their Maker and Governor, particularly with reſpect to his Juſtice and Mercy:* He inſinuated, That it would have been an unjuſt Tyranny to give Men Appetites, and not Liberty to gratify them with what they pleaſe; and therefore though *Adam* ſhould tranſgreſs the Command of God, forbidding him to eat of the Forbidden Fruit, it might be preſum'd the Divine Mercy would not permit God to puniſh the Sin, *Thou ſhalt not ſurely die, Gen.* 3. 4. But all ſuch wrong Conceptions concerning the Juſtice and Mercy of God, as they are ſtill too common, ſo they are to be look'd upon as the Suggeſtions of Satan, and are to be renounc'd accordingly.

2. And ſo muſt that next fatal Wile of his, whereby under the Pretence of enlarging our firſt Parents *Knowledge of Good and Evil, Gen.* 3. 5. by making an *Experimental Knowledge* of Sin, he brought Ignorance of Divine Things into his Underſtanding, from whence there coud

cou'd iſſue out nothing but Ill. The Mind of Man naturally deſires Knowledge; but no ſooner do we *experimentally* know Sin, but ſuch filthy Steams of Luſt fume up, as do cloud the Mind, ſo that it cannot perceive with ſo much quickneſs, as before, Divine and Spiritual Things: And even meer *curioſity* after leſs profitable Matters takes off from the Knowledg of God and our ſelves, and the Means of Happineſs; whence *not many wiſe Men after the Fleſh are called*, 1 *Cor.* 1. 26. And now the Devil, by thus encreaſing ſinful and uſeleſs Knowledg, having brought in an Ignorance of what is truly Good and Profitable to be known, to the Ruin of our firſt Parents in the beginning, and to the Deſtruction of many ever ſince: The making therefore an *experimental Knowledg* of Sin, as alſo *Curioſity* about leſs concerning Matters, is another of Satan's Politicks, which muſt be renounced and avoided by us.

3. Satan did in the beginning, and does to this day, inveigle the greateſt part of Mankind into Sin, by *Bribing their Affections* with ſomething that is neareſt their Hearts; and rather than diſoblige, or loſe which, they will commit any Thing that is Evil. Thus he tempted *Eve*, with the Fairneſs of the Forbidden Fruit; and *Adam*, by the Solicitations of his Beloved Wife. *Gen.* 3. 6. And thus he does continue to enſnare us, by whatever we do place our Affections moſt upon: And therefore does our Saviour caution us in ſuch unuſual Terms, againſt loving too much our very neareſt Relations; telling us, That *if any one come to him, and hate*

hate not his Father and Mother, and Wife and Children, and Brethren, and Siſters, yea, and his own Life alſo, he cannot be my Diſciple, Luk. 14. 26. that is, he would have us beware leſt our fond Affection to them ſhould withdraw us from God; and he would have us therefore bear ſuch an Indifferency of Affection, even towards our very neareſt Relations, as to be able to forſake them, and their Intereſts, rather than God.

4. The laſt of theſe more general Sort of Temptations, which Satan did ſpread before our firſt Parents, and does ſtill before us, and that ſuch a One as he might contrive the higheſt diſhonour to God thereby, was his raiſing their Luſts and Appetites, by the Propoſal of ſuch Things as would gratify them, to rebel againſt their Reaſon. Thus *when the Woman ſaw that the Tree was good for Food, and that it was pleaſant to the Eye, ſhe took of the Fruit thereof, and did eat. Gen.* 3. 6. And nothing could be contriv'd to reflect more diſhonour upon God, than to have the moſt brutiſh Part of us gratified before him. But ſo it is, that by the very ſame Methods he does prevail to this day with the greateſt part of Mankind to rebel againſt God: For Man being made up very much of Senſe, ſo that nothing enters into the Soul but through the Door of our Senſes, we are moſt of us eaſily prevail'd upon by what gratifies them, eſpecially the Senſes of Seeing and Taſting. But our being thus taken with outward Things, ſo as to diſobey God for the ſake of them, is ſo high an Ingratitude to our great Benefactor, who hath provided ſo much

better

better for us, and ſuch an Abuſe to our own Souls, which are capable of reliſhing higher Enjoyments, as is not to be endur'd; and the Temptation therefore by thoſe ſenſible things which will moſt gratifie our Appetites, muſt be *reſiſted* by us. And ſo much for the firſt ſort of Satan's Temptation, thoſe whereby he attempted the whole Race of Mankind, to draw them off from the Obedience of God, to do Service to him.

THE XI. LECTURE.

First, That I ſhould Renounce the Devil, and all his Works.

MY preſent Undertakings, is to lay open before you the Temptations of Satan; and in order thereunto, I have already ſhew'd you by what Temptations and Methods he overthrew the whole Race of Mankind, and drew it off from Obedience to God, to do Service to him. And now,

II. *I ſhall diſcover to you ſuch as he levels againſt the Church of Chriſt, the true Servants of God, either utterly to deſtroy them from off the Face of the Earth, or at leaſtwiſe ſo to corrupt the Notions of God and Religion, that by*

their very Chriſtianity they may diſhonour Him.

And, in order to know this, we muſt conſider, that no ſooner had Satan ſeduc'd the whole Race of Mankind into a moſt unnatural and ungrateful Rebellion againſt their Maker, but God, out of his infinite Goodneſs did recover to his Service a Body of Men, the Church, liſting them under the Seed of the Woman, Jeſus Chriſt, to Fight againſt Satan. And the Devil being enrag'd to have his Prey thus ſnatch'd out of his Teeth, continually attacks it. And indeed,

His firſt and chief Endeavours have been to deſtroy the Church of God from off the Face of the Earth. And this he endeavour'd to do by nipping it in the Bud, by the Murther of *Abel*, to ſlay whom he excited his Brother *Cain*. And when he fail'd in this, and the Church was afterwards recruited in the Family of *Seth*, yet he reduc'd it again by the bloody Poſterity of *Cain* to eight Perſons in the Days of *Noah*.

Nay, and when after the Flood, God choſe *Abraham* and his Poſterity, to be a *ſpecial People* unto himſelf, Satan did again endeavour utterly to extinguiſh them by his Servant *Pharaoh*. And indeed, in all Periods till our Saviour's coming, he ſtirr'd up the Idolatrous Nations, their Neighbours, eſpecially the four Monarchies, to harraſs them.

But when our Saviour Chriſt appeared in the World, then did he moſt vigorouſly exert his Malice againſt it; ſo that for the firſt 300 Years we hear of nothing but bloody Perſecutions

tions. The Emperors of *Rome*, true it is, were the Inſtruments, but Satan was the Inſtigator. And to this day, whereſoever any Attempt is made to Convert a Country from Paganiſm, he does inſtigate the Princes and People thereof to perſecute and deſtroy the Preachers of the Goſpel. Nor is he leſs induſtrious to drive Chriſtianity out of thoſe Countries wherein it has gain'd poſſeſſion. And even in the Bowels of Chriſtendom, he has an Antichriſtian, and Perſecuting Party, moſt ſadly weak'ning Chriſt's, and moſt effectually promoting the Intereſts of his own Kingdom; of which the whole Book of *Revelations* may ſerve for a Teſtimony. Thus does the Devil firſt attack the Church, by the moſt violent and furious Methods.

And now all Chriſtians are ſo far to renounce Satan, with reſpect to theſe his Perſecuting Temptations, as to ſubmit to the ſoreſt Sufferings which he and his wicked Inſtruments can inflict, rather than deny Chriſt and his Truths; for this our Saviour has made the indiſpenſible Condition of Salvation to all his Followers, *Matth.* 16. 24 *If any Man will come after me, let him deny himſelf, and take up his Croſs, and follow me.* But,

Secondly, When theſe bloody Methods fail him, and inſtead of extinguiſhing Chriſtianity, the Blood of the Martyrs proves the Seed of the Church: *Then with all the Art and cloſe Contrivance poſſible, does he endeavour to corrupt Mens Notions of God and Religion, ſo that by their very Chriſtianity they may diſhonour him.*

Theſe Politick Methods of his are diſcover'd to us, *Matth.* 13. 24. under the Parable of a malicious Enemy coming privately in the Night, and ſowing Tares where the Husband-man had before ſown good Seed. And Satan, like a skilful Husband-man himſelf, is exquiſitely choice about the *Nature of the Seed*, *the Temper and Preparedneſs of the Soil*, *the Fitneſs of the Seaſon*, and *the Skilfulneſs of the Seedſmen* which he does employ.

And, *Firſt*, As to the *Nature of the Seed*, he takes care his Heretical Opinions and Practices ſhould bear ſome reſemblance of Divine Truth, that ſo he may the better conceal their diſcovery. And therefore he does gild his Errors where the Light of the Goſpel does moſt clearly ſhine, as here amongſt us, in this following Method; 1. Under the plauſible appearance of advancing God's Honour in ſome of his Attributes, he endeavours to render him odious, and deſpis'd in others; as under the colour of advancing God's Power and Dominion, he makes him *abſolutely to decree* Mens Reprobation and Condemnation, to the Diſparagement of the Divine Goodneſs and Mercy.

2. It is uſual with him, or his Agents, under the colour of advancing Goſpel-Truths, to propagate Hereſies, which do undermine Religion, and the neceſſity of a Holy Life; as under the pretence of exalting Free Grace, to preach down the neceſſity of our own inherent Evangelical Righteouſneſs.

3. Nothing is a more common Artifice of this Deceiver, than to exalt ſome eminent Chri-

Chriſtian Duty, or ſome part of a Duty, or one way of performing a Duty to the diſparagement of another; as to prefer Prayer to the neglect of Preaching, or Sermons to the contempt of Prayer. As alſo *Praying by the Spirit*, is by his ſubtilty made to juſtle out *Bodily Worſhip*, and *Extemporary Prayer* is moſt fatally extoll'd to the Contempt of *Forms of Prayer*; by which means Satan has utterly defeated, and rendred uſeleſs to too many, both Families and Private Perſons, as well as Publick Congregations, thoſe excellent Helps of Devotion we have in our Church, and has brought in a total neglect in a manner, of Publick, Family, and of Private Prayers. Thus does Satan make choice of ſuch *Tares* to ſow in the Field as do nearly reſemble the *pure Seed*. He cunningly gilds over, and diſguiſes his Errors with ſomething of a reſemblance of Divine Truth, in order to prevent their Diſcovery.

Nor ſecondly, Is he leſs skilful in judging of the *preparedneſs of the Soil*; for in thoſe Churches where the Scriptures are lock'd up, and Ignorance prevails, he impoſes there the groſſeſt Hereſies as Articles of Faith; eſpecially into ſuch he introduces Idolatry, and Superſtition, whereby he is moſt directly and immediately ſerv'd.

Thirdly, And as to the *fitneſs of the Seaſon*, he is wonderfully dexterous in accommodating his Counſels, his Actions, and his manner of acting to ſuch Seaſons as are moſt proper to his purpoſe of ſeducing Mankind. Hence in dark and ignorant Ages, nothing ſo common as the Apparition of Saints, as was pretended; and

under this ſhape he appeared in order to introduce the Belief of Purgatory, Image-Worſhip, and the like Superſtition. And on the contrary in Learned and Philoſophical Ages he is as ſhy in appearing, leſt he ſhould deſtroy the prevailing Saduciſm, which denies the Being of Spirits.

Fourthly, And as to the *skilfulneſs of the Seedſman*, Satan is wonderfully cunning in making choice of fit and proper Inſtruments, and in furniſhing thoſe with the proper Arts of deceiving, and with ſuitable Qualities, whom he employs to ſow the Seed of Corrupt Doctrine in the Souls of Men. This the Holy Spirit is particularly careful to inform us of, and to forewarn us againſt, eſpecially 2 *Cor.* 11. 14. where the Apoſtle tells us, That as *Satan himſelf is transformed into an Angel of Light*, ſo that theſe Teachers, his Agents, who do infuſe any of his falſe Doctrines into Mens Hearts, *are deceitful Workers, transforming themſelves into the Apoſtles of Chriſt*, v. 13. As for inſtance, ſuch as place all Religion in *Morality*, ſhall be adorn'd with Humanity; and on the contrary, ſuch as turn it all into *Myſtery*, ſhall be gifted with Canting; and yet to ſee the crooked windings of this ſubtil Serpent, you ſhall often find that by Men of Godlineſs he will propagate ſuch Principles as will open a way to a Flood of Immoralities, as is ſeen amongſt the *Antinomians*. Thus does this great Deceiver with all the Art and cloſe contrivance poſſible, endeavour to corrupt Mens Notions of God and Religion, ſo that by their very Chriſtianity they may diſhonour him.

And

And there is not a more difficult part in a Chriſtian's Warfare than to preſerve ones ſelf untainted with Heretical Pravity, coloured over with the Varniſh of Goſpel-Truth. But the Cheat muſt be diſcovered, and Satan's Arts herein Reſiſted, and Renounced; for our Salvation depends upon it. *Beloved believe not every Spirit, but try the Spirits, whether they are of God, becauſe many falſe Prophets are gone out into the World,* 1 *John.* 4. 1.

And the Scripture does give us two moſt infallible, and ſufficient Rules whereby we may try theſe falſe Doctrines. The 1ſt is *Matth.* 1. 10. *You ſhall know them by their Fruits*; that is, if the tendency of thoſe plauſible Doctrines be to encourage, and countenance Men in any ſin, they are undoubtedly falſe. The other Rule given us to this purpoſe, is, 1 *John* 4. 2, 3. *Hereby know ye the Spirit of God; every Spirit that confeſſeth not that Jeſus Chriſt is come into the Fleſh, is not of God.* By Jeſus Chriſt being come in the Fleſh, is meant, that Jeſus Chriſt took our Nature upon him, that he might be a *Mediator* betwixt God and us, to reconcile the Father to us, by his Satisfaction and Interceſſion for us. So that if there be any Doctrine which takes us off from our dependance upon the Mediation of Chriſt, for the acceptance of our imperfect Righteouſneſs, it is Falſe and Heretical.

And therefore from both thoſe Rules put together, you may conclude, that tho' Satan's Agents ſeem never ſo demure, and appear never ſo ſanctify'd, yet if they ſhall endeavour to

inſtil into your Minds any undue Apprehenſions of God the Father, Son, and Holy Ghoſt, contrary to what you are taught out of the Scriptures in the Doctrine of our Churches; or any pernicious Opinions, which in their Nature and Tendency ſhall render a Holy, Good Life, unneceſſary to our Juſtification: The Teachers, I ſay, of either of thoſe Doctrines, let them be never ſo plauſible, you may aſſure your ſelves are no Miniſters of Chriſt, but of Satan; and are ſet on work by him, to deſtroy God's Authority amongſt Men, and to ſet up his own Throne in their Hearts; the thing he aims at. And therefore *beware of theſe Wolves who come to you in Sheeps cloathing, you ſhall know them by their Fruits*, Matth. 7. 15, 16.

THE XII. LECTURE.

Firſt, That I ſhould Renounce the Devil, and all his Works.

IN my laſt Diſcourſe, I laid before you ſuch Temptations of Satan as he levels againſt the Church of Chriſt, the true Servants of God, with a Deſign, either utterly to deſtroy them, or ſo to corrupt their Worſhip, that by their very Religion they might diſhonour their Maker.

III. *I am now to ſhew, that next to his deſtroying of whole Churches, his great Induſtry is to gain over to his Party, or to tempt to ſome Grievous, and Scandalous Enormity, ſuch Perſons, as are more than ordinarily Eminent for their Rank or Quality, their Order, or their Piety in the Church of God.*

Firſt, Such as are moſt Eminent for their *Rank or Quality.* Hence *Elymas* the *Sorcerer*, that *Child of the Devil*, apply'd himſelf ſo diligently to *Sergius Paulus*, a *Deputy*, and great Man in his Country, *to turn him from the Faith*, *Acts* 13. 7, 8. And the Reaſon why Satan is ſo induſtrious to get over the Honourable, and the Rich to his Party, is becauſe ſuch being Leading Men, if their Examples be bad, they are of malignant Influence, becauſe conſpicuous: And becauſe they will bring upon their Souls not only the guilt of their own, but alſo of other Mens ſins; the Actions of Great Men having the force of a Precept, as well as of a Pattern, which Inferiors are afraid to ſhew their diſlike of. So that it does infinitely concern Perſons of Quality, of all Men living, utterly to Renounce the ways of ſin, becauſe their ill Examples are of ſuch bad and malignant Influence upon others.

Secondly, The Devil is wonderfully induſtrious to tempt into ſome ſcandalous ſin, or wicked courſe of Life; or at leaſtwiſe to invent and propagate ſome ſcandalous ſtory, againſt ſuch as are eminent on the account of their *Order*, *viz.* the Miniſters of Religion. And he is doubly enrag'd againſt ſuch, both becauſe

cauſe in the Nature and Deſign of their Office, they are to deſtroy his Kingdom; and becauſe the reſt of the World do altogether eye them for their Pattern. For this Reaſon no Temptation to draw ſuch into ſome ſcandalous Enormity ſhall be left untry'd by him. So our Saviour told his Diſciples, *Behold Satan hath a deſire to have you* (you above all others) *that he may ſift you as Wheat*, Luke 22. 31. And the more induſtrious a Miniſter of Religion is in doing good to the Souls of Men, the more watchful is Satan to overcome ſuch a one. Nay, and this Impoſtor will ſo order it, that in the very way a Miniſter of the Goſpel may be moſt ſerviceable to the Church of God, he will render him moſt miſchievous, as by turning his Zeal into Faction, his Spiritual-mindedneſs into Enthuſiaſm.

And to ſee the Malice of this ſubtil Adverſary, when with all his Wit, and Artifices, he cannot prevail over the Man of God, but that he is ſtill baffled in all his Attempts upon him; then he ſets his Agents, Slanderers, and Whiſperers on work (for that *their Tongues are ſet on fire of Hell*, the Scripture tells us, *James* 3. 6.) to invent and propagate Scandals concerning him.

He knows very well how much it concerns the Intereſt of Religion, that the Reputation of its Miniſters be kept unſully'd, and that ſlanderous Reports leſſen the Authority and Influence of the Clergy, almoſt as much as real ſin; and therefore it is, that *Satan*, and *Satanical* Men are ſo induſtrious to blaſt it; which St. *Paul* being aware of, charges *Timothy*, that *againſt an Elder*

Elder, that is, againſt a Miniſter of Religion, *he ſhould not receive an Accuſation under two or three Witneſſes*, 1 *Tim.* 5. 19. that is, that he ſhould utterly diſcourage the Defamation of the Clergy.

Thirdly, The Devil is moſt inceſſantly buſied to tempt to the Commiſſion of ſome *Scandalous Enormity*, ſuch as are ſignal for their extraordinary *Piety* and *Vertue*. Good Men the Devil knows will be grievouſly ſcandalized at ſuch a ones Fall: And the Atheiſtical will Triumph in it. And withal, the Laps'd Perſon will be render'd almoſt uncapable ever after of Converting others by his Example, or Exhortations; (*excepting the Matter of Uriah*, is to this day a Blot in *David*'s Scutcheon.) Therefore againſt this Bulwark of Religion, the Devil draws up all his Artillery, as is ſeen in the Caſe of *Job*, *Chap.* 1. 2. and there is nothing he will ſo pride himſelf in, as in ſuch a Conqueſt. The more exemplary therefore, and Pious any Man is, the more it concerns him to beware of *Satan*, and all his Temptations. *Ye therefore, Beloved, ſeeing ye know theſe things before, beware, leſt ye alſo being led away with the Error of the Wicked, fall from your own ſtedfaſtneſs, but grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt*, 2 Pet. 3. 17, 18. And ſo much for thoſe Temptations which *Satan* our Adverſary does more particularly level againſt ſuch as are moſt conſiderable for their *Rank*, or *Quality*, their *Order*, or *Piety* in the Church of Chriſt.

THE

THE XIII. LECTURE.

First, That I should Renounce the Devil and all his Works.

HAving in my last Discourse upon these Words of the Catechism discovered to you how in a more especial manner Satan does level all his Temptations against such as are more peculiarly eminent for their *Rank*, or their *Quality*, their *Order*, or their *Piety* in the Church of Christ; I am now,

IV. And lastly, *in order to a more full Display of that Work of the Devil, his tempting of us, to discover to you some of the more remarkable Temptations at leastwise, whereby he applies himself to all Persons indifferently considered, in the Church of Christ, be they high or low; to draw them into sin.*

The Devil's Temptations are not easily known to be his, nor are they always distinguishable from those of the *World*, and the *Flesh*, which are manag'd and directed by him. However I shall undertake to discover some of the more considerable of Satan's, Temptations of this last kind, under these following Characters. As,

First, He permits, if not furthers Persons in a partial Obedience to God in some Particulars, the better to detain them perfect Slaves to him in others

others; and therefore, when Men are thus partially Obedient, it is call'd a *Dividing betwixt God and Mammon*, *Luk.* 16. 13. And there is not a more fatal Deluſion of Satan's than this is, eſpecially when the partially Obedient exchange ſuch ſins of a ſcandalous Name, ſuch as Drunkenneſs and Lewdneſs, for their contrary Vertues, the Perſon becoming Chaſt and Sober, but yet notwithſtanding, is poſſeſs'd with other Impieties of a higher Nature, ſuch as Spiritual Pride, and a *Sacrilegious* Pretence to Inſpiration, as is daily ſeen in moſt of the Quakers. In this Caſe it may be ſaid, That the *Unclean Spirit went out of that Man, only to return into the Houſe, from whence he went out, and to take with himſelf ſeven other Spirits more wicked than himſelf, that they entering in, and dwelling there, the laſt ſtate of that Man might be worſe than the firſt*, *Matth.* 12. 43, 44, 45. And there are not more irreclaimable ſort of ſinners than theſe are.

Secondly, It is uſual with him to put plauſible Names upon the worſt ſins, and under that diſguiſe, to cheat Perſons into a good Opinion of them, and then to commit them. And thus he tempted even our *Saviour* to throw himſelf headlong from the top of the Temple, and would have this preſumption thought a *truſting in God*, *Matth.* 4. 6. And moſt ſins under this diſguiſe, get Reputation amongſt Men.

Thirdly, Nothing is a more uſual Policy of his, than to change the Nature of ſeveral Divine Graces and Vertues, ſo that they degenerate into very great ſins. This he does by tranſporting Perſons out of the Moderation wherein Ver-

tue

tue does for the moſt part conſiſt, into that Exceſs, which much reſembles it, but is really very ſinful and hurtful to Men's Souls. Thus the *Corinthians* Zeal againſt the ſin of Inceſt, had like to have been heightened into an irreconcilableneſs to the Sinners, which was called a *Device of Satan's*, 2 *Cor.* 2. 11. And it is ſeldom that ſins of this nature are ever repented of; for even when your Zealots, and Bigots do Murder and Perſecute, they think they *do God good Service*, *John* 16. 2.

Fourthly, It is a moſt deſtructive Policy of Satan's to put Novices and new Beginners in the Spiritual Life, upon undertaking Severities greater than they can go through with, on deſign that when they grow weary thereof, they may, together with their voluntary Severities, throw all Religion aſide, as too burthenſome, and not at all practicable. And that this is a Policy of Satan's we may ſee, 1 *Cor* 7. 5. And yet to ſee the crooked windings of this wily Serpent, as much as he is for ſcrewing Perſons up to Exceſs in Religion.

Fifthly, Satan by injecting evil thoughts into our Minds, to diſorder and diſturb our Devotions, is very induſtrious to unhallow, and ſpoil thoſe Services whereby we ſhall really, and immediately, and directly honour and glorifie our Maker, and benefit our own Souls. Thus we read, *Job* 1. 6. That *when the Sons of God came to preſent themſelves before the Lord, Satan came alſo amongſt them.* And that in hearing the Word, he brings a drowſineſs and inadvertency upon the Hearers, on purpoſe to hinder its Efficacy,

Efficacy, is ſeen, *Matth* 13. 19. *When any one heareth the Word, and underſtandeth it not*, or conſiders it not, *then cometh the wicked one and catcheth away that which was ſown in the Heart.*

Sixthly, The Devil obſerving the outward wants and neceſſities of Perſons is wont to tempt them to the uſe of unlawful and undue Means to remove thoſe Evils. And that thus he tempted our Saviour you will ſee, *Matth.* 4. 2, 3. and would have him out of an impatience of waiting the ordinary Means of ſatisfying his hunger, to tempt God to feed him ſupernaturally, and by way of Miracle.

Seventhly, The Devil knowing every particular Perſons inward Diſpoſitions, both of Body and Mind, better many times than he himſelf does, he accordingly preſents ſuch Objects to the Fancy, as ſhall be likelieſt to prevail over ſuch a one, to commit ſome grievous ſin. And hence no doubt it is, that Perſons of a melancholy temper of Mind, are ſo apt above others, to be troubled with Blaſphemous Thoughts, tho' Perſons of great Piety, and are ſometimes tempted to kill themſelves. Both theſe apprehenſions are ſome of thoſe *fiery darts of the wicked one, mentioned, Eph.* 6. 16. and are caſt into the Soul at ſuch times, when they are leaſt able to repel them.

Eighthly, The great Battery of the Devil, whereby he does ſtorm the Innocency, and ſhake the Conſtancy of the greateſt part of Mankind, is his repreſenting to the Fancies of Men, the Conveniency of Riches, the Glory of Honours, and the Sweetneſs of Pleaſures, thereby to bribe

bribe them to Rebel againſt God, and to ſin againſt their own Souls. And thus, when he had fail'd in all other means, he tempted our Saviour; and when he found that this would not do, he then *left him*, Matth. 4. 9, 11. And ſuch is Satan's management here, that in his Repreſentation of this World's Goods, he ſhews only the outſide of thoſe things to allure us into ſin, induſtriouſly concealing all that is hurtful therein, which could deter Men from it; and therefore,

Ninthly, When any have been once prevail'd upon by the Conveniency, the Beauty, the Honour, or the Pleaſure of any of theſe outward things, which the Devil has repreſented to their Fancies, to commit ſin to obtain them: Then he fails not to lay the Shame, and Diſgrace of their ſins before them, and will perſuade them to commit another horrid wickedneſs, to hide from the Eyes of Men the ſhame of the former. All which management of his, is ſeen in the caſe of *David* with *Uriah*, and his Wife *Bathſheba*, 2 *Sam.* 11 *ch.*

Tenthly, When he has once engag'd ſuch a Perſon into many notorious Crimes, he will then either lull him into a fatal ſecurity, whereby he fooliſhly perſuades himſelf, that God will deal more mercifully with him, than he has declared in his Word; or elſe Satan will not fail to preſent at laſt to ſuch an enormous Sinner's Conſcience, the infinite Guilt and Horror of his Crimes, to make him, if he can, deſpair that ever they will be forgiven, they are ſo many and monſtrous: That ſo the Sinner may never en-

endeavour to repent, or ſo much as fly to God in Prayer, to have mercy on him. And now,

Laſtly, There are a Sort of far-gone Sinners, whom God in Puniſhment does abandon over to the Devil, to be wholly in a manner ordered and acted by him. And theſe are of Three Sorts.

Firſt, Such ill-diſpoſed Minds, as out of hatred to the ways of God, and out of love to their own Luſts, do endeavour to poſſeſs their Minds with ſuch Principles; and do ſeek to themſelves ſuch Teachers, as will make Sin eaſy to their Conſciences, and will reconcile the hopes of Heaven, and a bad Life together. As to ſuch Men, *Becauſe they receive not the Love of the Truth, that they might be ſaved*, God does threaten to *ſend them ſtrong Deluſions, that they ſhould believe a Lye.* 2 Theſ. 2. 10, 11.

Secondly, There is a farther degree of this Sort of Sinners, who ſeem to be wholly abandon'd by God, and yielded up to Satan to be manag'd by him at his Pleaſure; and they are ſuch, who in a long Courſe of many Damning Sins, have laid waſte the Conſcience, have baffled at length all the Methods of his Grace to reclaim them, and have reſiſted and *Grieved his Holy Spirit* ſo long, till Grace be wholly withdrawn from them: And ſuch are ſtiled *Children of Diſobedience, in whom the Evil Spirit worketh.* *Eph.* 2. 3. And if there be any more abandon'd by God, and more under the Devil's Management than theſe, they muſt be,

Thirdly, Witches, Magicians, Conjurers, and the like; who have Covenanted away both Body

and Soul to the Devil, on condition he will be for some time at their beck, to execute their vile and malicious Purposes.

And thus I have at length, as before, shew'd you who the Devil is, and what are his Works of Sin, and how you are to Renounce both him and them: So I have now, in these last Discourses, laid before you those manifold Methods of Temptation, whereby he did and does still attempt, First, *The whole Race of Mankind.* Secondly, *The Church of Christ.* Thirdly, *The most Considerable and Leading Persons therein. And* lastly, *all Sorts of Persons indifferently consider'd.*

And upon the general View of the *Works of the Devil*, both of Sin and Temptation, it does appear, that his drift is no less than to usurp God's Throne, and to draw the whole Race of Mankind into the same cursed Rebellion with himself, against the Majesty of Heaven.

And now it remains only to shew you, and then I shall have done with this Point, *What it is, and how we must renounce this great Work of the Devil, his tempting us to Sin.* And, in a word, the Temptations of Satan are then only properly *Renounc'd*, when they are *Resisted* by us; a Thing which we are commanded to do, *Jam.* 4. 7. *Resist the Devil*; as also 1 *Pet.* 5. 9. *Whom resist stedfast in the Faith.*

And you shall be able effectually to *resist* his Temptations these Three ways,

First, By keeping your selves always Sober.

Secondly, By Watchfulness, that you may not be ensnared by them.

Thirdly, By Prayer to God, to protect you from them, And, 1. By

1. *By keeping your ſelves always Sober*, that is, free both from Drunkenneſs and from Paſſion; or elſe you will be depriv'd of Reaſon, and the Grace of God, whereby alone you can reſiſt them. Thus, 1 *Pet.* 5.8. *Be ſober, becauſe your Adverſary the Devil, as a roaring Lion, walketh about ſeeking whom he may devour, whom reſiſt ſtedfaſt in the Faith.*

2. *Watchfulneſs*, is another Means to reſiſt Satan's Temptations. *Be ſober, be vigilant*, 1 *Pet.* 5.9 He, for his part is vigilant to do you Miſchief, and watches all Advantages to get you into his Power and Reach; and it lies upon you to be as careful to guard your ſelves againſt all his Batteries, which he plays againſt you. And,

3. As you will ſecure your ſelves againſt the Temptations of the Wicked one, you muſt conſtantly *pray to God to protect you from them.* Thus *Jam.* 4 8. after we are commanded *to reſiſt the Devil, and he will fly from us*; as an effectual way ſo to do, we are bid *to draw nigh to God, and he will draw nigh to us*; that is, if we will make our humble Addreſſes to God by Prayer, he will be ready to aſſiſt us againſt all his Temptations. In ſhort, Since the Temptations of the wicked One are ſo many, and ſo ſubtil, it concerns you, according to the Advice of St. *Paul*, Eph.6. 13,18. *to take unto you the whole Armour of God, that you may be able to ſtand in the evil Day, and having done all to ſtand.* And eſpecially *to pray always, with all Prayer and Supplication in the Spirit, watching thereunto with all Perſeverance.*

THE

XIV. LECTURE.

First, That I should Renounce the Devil, and all his Works; the Pomps, and Vanity of this wicked World.

HAving given you to understand the utmost of what is meant by *Renouncing the Devil and all his Works.*

Secondly, I am now in like manner to explain unto you, what is meant by *the Pomps and Vanity of this wicked World*; *and to shew you in what Sense, and how far, you must renounce the wicked World, with its Pomp and Vanity.*

To Renounce the Pomps and Vanity of this wicked World. In which Words there being three Things necessary to be explain'd: *First*, The World. *Secondly*, The wicked World. And, *Thirdly*, The Pomps and Vanity of this wicked World.

I. I am to shew you, what is meant by the *World*, and in what Sense, and how far, you are to *renounce the World.* And the World is to be consider'd both generally and particularly.

1. By the World in general, is meant that whole Frame of Nature which we behold, and all the Variety of Creatures which it contains, and

and is given us by the Bounty and Goodness of God for our Use and Benefit. Now the World, in this Sense, is not in itself Evil, but only accidentally, by Man's abuse of himself, or it: Considered in itself, indeed, it is very good, and convenient to us. *God saw every Thing that he had made, and behold it was very good*, Gen. 1. 31. And as it is not in itself absolutely Evil, so neither is it entirely to be renounced; but being Good in its self, it may in some measure be desired and enjoyed by us.

Nevertheless, through our own Corruption, whereby we abuse the *good Things of the World*, it becomes accidentally the Occasion of most of our Sins, and of our Estrangement from God our Sovereign Good. This it does by captivating our Affections, and by withdrawing us from God. So far therefore as it engages our Affections too closely to it, so as to make us inordinately and irregularly to mind it, and to neglect our great Concern, the business of Religion, it is to be renounced and resisted by us. *Love not the World, nor the Things of the World; if any Man love the World, the love of the Father is not in him.* 1 Joh. 15. 2.

So long indeed as we wear these earthly Bodies about us, we are permitted the Use and Enjoyment of worldly Goods, provided in Things lawful, and Degrees allowable: But being our Souls are the principal part of us, and are soon to remove to Heaven, we must chiefly set our Affections on Things above, and mainly

endeavour to attain them. And in this Senſe St. *Paul* profeſſes, *The World was Crucified unto him, and he unto the World* Gal. 6. 14. And ſo much for *Renouncing the World* in general.

2 Let us next conſider the World in its Particulars, and thoſe Temptations which reſult both from the *Good* and the *Evils* thereof, as they are diſtinguiſhed *Luke* 16 25. And the *good Things* of the World are ſumm'd up under theſe Heads; the *Riches*, *Honours*, and the *Pleaſures* it affords: And its *Evils*, on the contrary, may be reduced to *Poverty*, *Diſgrace*, and thoſe *Afflictions* of all Sorts, which in innumerable ways do aſſail us. And there are alſo ſome Things therein of a *middle Nature*; as different *Callings*, *Conditions*, and *States of Life*, and alſo the *Cares* of this World, which are the Appurtenances to it, and afford great matter of Temptation and Tryal to us therein; and in what Senſe, and how far, you are to *Renounce* it, with reference to each of theſe, I will endeavour to ſhew you. And,

Firſt, If we conſider the *Riches* of this World, theſe are not in themſelves hurtful; but good and convenient, and are beſtowed on us by God to many good Ends and Purpoſes; and thoſe who enjoy them have great Advantages of doing Good therewith, to others Comfort, and the Benefit of their own Souls. Nevertheleſs *Riches* are a mighty Temptation, whether we conſider Men as *Getting*, *Poſſeſſing*, or as *Parting* with, or *Loſing* them.

And 1. In the over-eager purſuit and *Getting* of Riches, Men do run themſelves into many

many grievous Sins, as alſo into many miſerable Snares, ſo as to be hardly ever able to diſentangle themſelves out of them. For as *Reſtitution* of ill-gotten Wealth is neceſſary to having Peace with God; ſo it is extremely difficult to be willing, or able, afterwards to make it. Indeed, *They that will be Rich*, who reſolve right or wrong to be Rich, *fall into Temptations, and a Snare, and into many fooliſh and hurtful Luſts, which drown Men in Deſtruction.* 1 *Tim.* 6. 9.

2. And no leſs Temptations are thoſe ſubject to, who do *poſſeſs* Riches: Experience telling us, that a great Eſtate is a very great Temptation to Idleneſs and Luxury, to Pride and Inſolence, to Irreligion towards God, and a prophane idolatrous Truſt in Riches; and, in a word, to commit the higheſt Offences towards God, their Neighbour, and themſelves. *In my Proſperity I ſaid I ſhall never be removed*, holy *David* confeſſes it of himſelf, *Pſal.* 30. 6. But,

3. The great Sins of all are occaſion'd by a *Loathneſs to part with, and a Fear of loſing our Riches.* From a Loathneſs to *part* with Riches ariſes unmercifulneſs to Men; as was ſeen in the Caſe of *Dives*, who would ſpare no more than *the Crums which fell from his Table*, *Luke* 16. 21. to relieve the poor *Lazarus*, his Heart was ſo much ſet upon his Wealth. From the *Fear of loſing them*, Men become Guilty of no leſs than *Apoſtacy* from God, and a Denial of the Truth, as is ſeen in the Caſe of the young Man in the Goſpel, *Matth.* 19. 21, 22. who

when he heard, that if he would be Christ's Disciple, *he must leave all he had*, as the Case then stood, and does often in Times of Persecution ever since *He went away sorrowful, for he had great Possessions.* Thus you see what great Temptations Riches will give you; whether you consider your selves in the *Getting*, *Possessing*, or as *Parting with*, or *Losing of them.*

And now the great Question will be, *In what Sense, and how far, Riches are to be renounc'd in all these respects?* And in general, being they are not Evil in themselves, they are in those Cases only to be Renounced by us, wherein we cannot without Sin, *Pursue*, *Possess*, and *Enjoy* them.

As, *First*, if we consider Riches in the *Getting*, no Man must so put his Heart upon them, as to esteem them his chiefest Good and Happiness, for this God alone is; and he will not endure the Riches of this World should be made a Competitor with him for our Service. *Ye cannot serve God and Mammon*, says our Saviour, *Matth.6.24.*

Nor must we labour after Riches with immoderate Care, so as to neglect the great Duties of Religion and Devotion; but *must seek first the Kingdom of God, and his Righteousness*, *Matth. 6. 33.* Especially you must beware of enriching your selves by any unjust Means; such as Oppression, Wrong, Robbery, or Sacriledge. *Wo be to him that buildeth his House by Unrighteousness, and his Chambers by Wrong; that useth his Neighbour's Service without Wages, and giveth*

giveth him not for his Work. Jer. 22.13. And whoever has unjustly gained any Thing, must *Renounce* it, by making *Restitution* thereof; as *good Zaccheus did*; *Behold, Lord, if I have taken any Thing from any Man, by false Accusation, I here restore him fourfold.* Luke 19.8.

Secondly, Riches, if consider'd in the *Possession*, are to be *Renounc'd*, by paring off those Superfluities which tempt to Idleness and Luxury, to Pride and Insolence, and an Idolatrous Trust in Riches, and by bestowing them to *Pious* and *Charitable Uses*. Nor is this a more hard and unreasonable Lesson, than what was given by our Saviour in a like Case, *Matth.* 5.29. *If thy right Eye offend thee, pluck it out, and cast it from thee: For it is profitable for thee that one of thy Members should perish, and not that thy whole Body should be cast into Hell.* So we may say in this, It is much better to part with Superfluities, than to be Damn'd for them; and the giving of them to Pious and Charitable Uses, is that which is called, *Making Friends of the Mammon of Unrighteousness.* Luke 16 9.

Lastly, And it remains now only to be consider'd, how far the Rich are to Renounce their Wealth, in parting with it in Works of Mercy, and in suffering the Loss thereof, rather than incur Apostacy. And, in a word, at all times rich Men ought to *make to themselves Friends of the Mammon of Unrighteousness*, Luke 16.9. by giving to Pious and Charitable Uses: And in Times of Suffering, they who have never so much, as they will be *Christ's Disciples* and Followers, *must deny themselves, and take*

up

up their Croſs and follow him; that is, forſake all for his ſake, *Matth.* 16.24. And alas why ſhould any Man, though the Richeſt upon Earth, ſtick at doing this: For *what ſhall it profit him, if he gain the whole World, and loſe his own Soul; or what ſhall Man give in exchange for his Soul?* Ver. 26.

THE XV. LECTURE.

Firſt, That I ſhould Renounce the Devil, and all his Works, **The Pomps and Vanity of this wicked World.**

THE ſubject of our preſent Conſideration, is the *Renouncing of the World*; and I have already ſhew'd you in what Senſe, and how far, we muſt *Renounce the World* in General; as alſo that firſt and principal of its Parts, the *Riches of the World.*

Secondly, I am now to ſpeak to another of its Particulars, the *Honours of it*; and to ſhew you what they mean, and in what Senſe, and how far, you are to *Renounce the Honours of the World.*

Honour ſtrictly ſignifies an inward Eſteem, ſignified by an outward Reſpect. But in common Language, by Honours are meant the Advantages

tages or Qualities themſelves; upon the account of which, Perſons are ſo Honour'd, and thoſe outward Reſpects given them, in regard to thoſe Advantages.

And they may be reduced to theſe; *Nobility*, *Prehemineence*, *Reputation*, *Applauſe*, and ſuch *outward Reſpects*, as are given upon the Account of any of theſe.

And I. Let us conſider *Nobility* or *Gentility*, and in what Senſe, and how far, it is at any time to be *Renounced* by us. This is an Honour deriv'd from worthy Anceſtors, and has uſually certain Titles and Badges, which diſtinguiſh ſuch Perſons from the Crowd of Men: And ſuch Diſtinctions in the Body Politick is both allowable and uſeful; as may be ſeen 1 *Cor.* 12. 23. only there are very great Abuſes which this kind of Honour is ſubject to, and in ſuch Inſtances it is to be *Renounced*. As,

Firſt, A *Gentleman*, or *Nobleman*, be he of what Rank or Quality ſoever, muſt utterly *Renounce* all that Honour which pretends to put him above the Laws of God or Man; and beyond Reproof or Puniſhment when he has violated either: Nay, but on the contrary, ſuch a One is bound above others to be a ſtrict and orderly Liver, and upon his Failure lies more open to the Reproof of the Miniſters of God here, and provokes more than others the Puniſhment of an incenſed Deity hereafter. And accordingly *Herod the Tetrarch was reproved by John the Baptiſt, for Herodias his Brother Philips Wife, and for the Evils which Herod had done.* Luke

Luke 3. 19. And in the World to come, ſuch a one, as having *received much*, will, above all others, *be beaten with many Stripes. Luke* 12. 47

Secondly, And that *Nobility*, or *Gentility*, is alſo to be *renounced* and deteſted, which exalts Perſons above their Brethren, to that degree, as to make them Deſpiſe and Oppreſs the reſt of Mankind; as if theſe were but a Lower Rank of Creatures, and had not the ſame God to their Father, Bodies formed out of the ſame Clay, and Souls as excellent in their Natures, and as capable of Improvements; as precious in God's Sight, and as much the Heirs of Heaven as their own. And let the Proud One's know, that there is no ground in the World for that mighty Diſtance, much leſs for that miſerable Slavery which ſome of them put their Fellow-Creatures to; for *have we not one Father, and hath not one God created us. Mal.* 2. 10. But,

Thirdly, Thoſe Perſons ought indeed even to *Renounce* all Pretentions to Honour, who have baſely degenerated from thoſe worthy Qualities which enobled their Anceſtors. *We have Abraham to our Father*, was the conſtant cry of the *Jews*, when they had leaſt of the Faith and Vertues of *Abraham*. But what ſays St. *John* Baptiſt, *Think not to ſay within your Hearts we have Abraham to our Father; for I ſay unto you, that God is able out of theſe Stones to raiſe up Children unto Abraham, Matth.* 3. 9. that is, by having degenerated from *Abraham*, you have forfeited your Title to the Name and Honour of being

being *Abraham*'s Children; and the vile *Gentiles*, as you account them, ſhall be taken into that Dignity and Relation in your ſtead.

Fourthly, But eſpecially ſuch ought to *Renounce* even all Pretentions to Honour amongſt Chriſtians, at leaſtwiſe who deſpiſe Religion and its chiefeſt Vertues, as Qualities beneath them; which becauſe ſo many do, *Not many Mighty, not many Noble, are called.* 1 *Cor.* 1.26. So that though ſuch are accounted Honourable, and may be never ſo much reſpected by vain Men, they are really deſpicable both in the ſight of God, and all wiſe Perſons. And thus you ſee how far *Paternal Honour* is to be Renounced.

II. Let us next enquire, in what Senſe, and how far, *Civil Honour* is to be Renounced; whether the Favour of Princes, or the Effects of their Favour, Poſts of Honour, which indeed are darling and bewitching Things, and betray many into very great Crimes. But,

Firſt, A Prince's Favour, though extremely valuable in itſelf, when it can be obtain'd and preſerv'd without Sin; yet no Man muſt either Gain, Poſſeſs, or Retain it by wicked Arts, or ſinful Compliances: But, like good *Obadiah*, muſt take care to be one that *Fears* God in a wicked Prince's Court, 1 *Kin.* 18.3. Nor,

Secondly, As to the Effects of theſe Favours, High-Places, and Titles of Honour, ought any Man to graſp at that which is above his Capacity, and Ability to manage to the Publick Good; An Ambition which is miſchievous both to the Church and State. Inſtead of which, every Man ought to *think ſoberly of himſelf, according*

as

*as God has dealt to every Man his Meaſure of Faith. Rom.*12.3. Nor,

Thirdly, Ought Perſons of the beſt Capacities, and greateſt Abilities, be over-eager and importunate in their Suits and Applications to thoſe who beſtow them: Eſpecially none, though of the greateſt Capacities, muſt violently thruſt themſelves into them to the diſturbance of the Church or State, *leſt they periſh in the Gain-ſaying of Korah. Num.*16. *Jude* 11. for their factiouſly graſping at undue Places.

III. There is another ſort of Honour conſiſting in the *high Eſteem and Reputation* in which the wiſe and vertuous part of Mankind have a Perſon, occaſion'd by the excellent Gifts and Qualities, and Divine Graces ſhining in him, or upon the account of ſome extraordinary Actions perform'd by him. This is what the Wiſe man calls a *Good Name*, and is more valuable *than Riches*, or *Gold*, or *Silver*, *Prov.*22.1. And indeed it is not only a more peculiar Bleſſing than any the greateſt Treaſures; but it procures greater Security to our Perſons and Eſtates. So that whereas in Dearths and Famines, Perſecutions and Invaſions, the more Wealthy any Man is, the more he is the object of Envy, and ſubject to Rapine and Violence; the very Reputation of Uprightneſs and Integrity, Goodneſs, Mercy, and Charity, will be a ſafe Retreat, and Shield againſt the Storm.

What ſhall I ſay? A good Name is a Treaſury that muſt be preſerv'd by Men in Holy Orders, 1 *Tim.* 3.7. and for the like Reaſon, by all others in any publick Station. For why?

why? It is not only comfortable to one's own ſelf, and ſmells, like Ointment, ſweet in the World; but what is chiefly to be regarded, it renders a Perſon capable of doing good in it. *Becauſe I delivered the Poor when he cried, and the Fatherleſs, and him that had none to help him; unto me Men gave Ear, and waited and kept ſilence at my Counſel.* Job 29. 12. And therefore a deſire of Reputation and Credit is not only a Thing implanted in our Natures by God; but to preſerve it untainted and unſuſpected of Evil, is a Duty enjoin'd upon us by his Laws. *Be blameleſs, ye Sons of God, without rebuke, in the midſt of a crooked and perverſe Nation, amongſt whom ſhine ye as Lights in the World.* Phil. 2. 15. So valuable is a good Reputation in itſelf, ſo deſirable to be attain'd, and ſo carefully to be preſerv'd. And yet even Eſteem and Reputation itſelf, as well as the Temptations it gives us, is to be Renounc'd by us.

As, *Firſt*, we muſt ſo far Renounce the Honour that ſhall accrue to us from our own good Works, as not to make our own Glory the End and Reaſon of any Good we do: For that we are bid to *let our Light ſhine before Men*, the Reaſon of it is this, *that others ſeeing our good Works, may Glorify our Father which is in Heaven.* Matth. 5. 16.

Secondly, We muſt not *Affect*, but *Renounce* thoſe Praiſes which are above our Deſerts; or we *muſt not be deſirous of Vain-glory.* Gal. 5. 26.

Thirdly,

Thirdly, We muſt beware of taking the Honour and Reſpects given us for any worthy Performances wholly to our ſelves; and of not transferring them to God, to whom the Glory of all that is good in us does properly belong. *Not unto us, not unto us, but to thy Name be the Praiſe. Pſal.*115.1.

Fourthly, We muſt abhor making a Reputation for Religion an Inſtrument only to our worldly Advancement. *Wo unto you Scribes and Phariſees, Hypocrites, for ye devour Widows Houſes, and for a Pretence make long Prayers, therefore ye ſhall receive the greater Damnation. Mat.*23. 14. But, on the contrary, you muſt uſe the Authority your Credit ſhall give you to diſcountenance Vice, and to encourage Vertue, in the World.

Fifthly, As valuable as is a good Name, and Reputation amongſt Men, we muſt Renounce all undue Means of preſerving it; ſuch as are *Duelling* upon the account of Affronts, as is uſual amongſt the great Ones; and going to Law for Slanders, as is frequent amongſt common People. *Now therefore there is utterly a Fault amongſt you, becauſe ye go to Law one with another, why do you not rather take Wrong?* 1 *Cor.*6.7.

And, *Laſtly*, we muſt utterly Renounce and Forfeit the Eſteem of Men, rather than incur the Diſfavour of God: For as it will often happen, that you ſhall be evil ſpoken of for well-doing; ſo when it does, you are to account it a *Bleſſing*, *when Men ſhall revile you, and ſpeak all manner of evil againſt you, for Chriſt's ſake*, and for adhering ſtoutly to the Rules

Rules of his Gospel, *for great will be your Reward in Heaven, Matth.* 5. 11, 12.

IV. Next to that high Esteem and Reputation, in which the Vertuous and the Wise shall hold you, upon the account of well-doing, it deserves to be considered, how far that Honour is to be *Renounc'd*, which consists in the *Applauses of the Vulgar*, upon what they may account Praise-worthy and Honourable; such as insolent Swaggering, Swearing, Drinking, Whoring, and the like. And in a word, this sort of Honour is utterly, and with all possible Indignation to be Renounced; for in such Cases, and with respect to such Practices as these, it is said, *Woe unto those of whom all Men shall speak well, Luke* 6. 26.

V. And *lastly*, It now remains only that I instruct you in what Sense, and how far we must *Renounce* those *Outward Expressions of Respect*, either by Word, or Deed, which are usually given upon the account of any of the fore-mentioned Honours. And,

First, No Created Being, either Men or Angels, must suffer those Respects to be given them, whether by Word, or Deed, which are proper and peculiar to signifie our Sense of God's Majesty and Perfections, rememb'ring how the Angel refused Divine Worship, when it was offered to him by *John*, *Rev.* 22. 9. And young Women would do well to take care that they *Renounce* with the utmost Detestation those *Blasphemous Complements*, whereby *Divine Perfections* are usually ascribed to 'em by their Vain Lovers, rememb'ring how signally *Herod* was

puniſhed by the hand of God for ſuffering himſelf to be ſo flatter'd, *Acts* 12. 21, 22, 23.

Secondly, All Perſons muſt Renounce, and Refuſe thoſe Titles and Reſpects, and Precedences, which are not their due, but belong to thoſe above them, *There is an Evil which I have ſeen under the Sun*, ſays *Solomon*, *Eccl.* 10. 5, 6. *viz. Folly ſet in great Dignity, and the rich ſit in low Places.* And,

Laſtly, It becomes all Perſons in Modeſty, and Humility, and good Manners, to *decline* in ſome meaſure, even their due Reſpects. And they muſt ever *Renounce* the Entitling, and the Placing of themſelves in the *higheſt rooms*; for this is commanded, *Luk.* 14. 8, 9, 10, 11. as a neceſſary, and becoming Piece of Chriſtian Modeſty.

THE XVI. LECTURE.

Firſt, That I ſhould Renounce the Devil, and all his Works; **The Pomps and Vanity of this wicked World.**

HAving already conſider'd the *Riches*, and the *Honours* of this World, and how far we are to *Renounce* either of them.

Thirdly, *I am next to take into conſideration the Pleaſures of it, and to ſhew you in what Senſe, and how far you are alſo to Renounce them.*

Now

Now Pleaſure is that Satisfaction and Delight which any part of our Nature perceives, when its Appetites are gratify'd with what it deſires. And anſwerable to the ſeveral Capacities of our Nature, there are *Rational*, *Senſitive*, *Senſual*, and *Recreative* Pleaſures; of which in their Order. And,

I. As to *Rational Pleaſure.* This is that high Satisfaction, and ſweet Delight which the Soul perceives, when it finds it ſelf improve in Knowledge, or in Vertue; or when it reflects upon the good it has done. And a moſt Excellent and Divine Pleaſure this is: And yet there is room for Renuntiation even with reſpect to this. For,

Firſt, No Man muſt make the end of his Knowledge to be the meer Pleaſure of Knowing; that is, we muſt not ſeek after Knowledge, purely for Knowledge-ſake, and not for the Uſe and Inſtruction of our ſelves and others. And therefore it is required of a Biſhop, whoſe Knowledge is ſuppos'd to exceed other Mens, that *he be apt to teach*, 1 *Tim.* 3. 2. Nor,

Secondly, Muſt that Satisfaction and Delight which ariſes from the Senſe, and Conſcience of Good and Worthy Deeds be ſo much, becauſe we are admir'd and applauded for them, as becauſe they are pleaſing to God: For whatever Good we do, if it be to the end we may be ſeen of Men, we ſhall have no *reward of our Father which is in Heaven*, *Matth.* 6. 1.

II. *Senſitive Pleaſure*, is when the Animal Life, or the Bodily Senſes are gratify'd with thoſe Objects which are agreeable to them; and this it

is lawful to do, as may be ſeen, *Eccl.* 5. 18. till ſuch time as they be come.

III. *Senſual*, and that they will degenerate into, and muſt therefore be *Renounc'd*, in theſe Caſes following.

Firſt, When we ſhall prefer the Pleaſures of Senſe, as Eating, Drinking, and the like, in our Judgments and Deſires, either before our Joy in God, or the eternal Enjoyments of his Kingdom; whereas on the contrary, with the Holy *Pſalmiſt*, we muſt be able experimentally to ſay, *The Fear of the Lord is clean, enduring for ever, the Judgments of the Lord are true, and righteous altogether: more to be deſired are they than Gold; yea, than much fine Gold, ſweeter alſo than Honey and the Honey-comb*, *Pſal.* 19. 9, 10.

Secondly, We muſt Renounce it as a great ſign of a *Senſual Spirit*, which reliſhes no Enjoyments like thoſe of Senſe; when a Perſon may be obſerv'd to be wholly in a manner purveying for the Belly. *Do ye not yet underſtand, that whatever entereth into the Mouth, goeth into the Belly, and is caſt out into the Draught?* *Mat.* 15. 17.

Thirdly, It muſt be Renounc'd as an high, and ſinful piece of Senſuality, to glut our Senſes, ſo as to *Surfeit* on theſe Sweets. And this, not only becauſe it is moſt ſinful in it ſelf, but becauſe ſuch *Senſuality* is the Parent and Cauſe of the moſt violent, and outrageous Wickedneſſes, that are otherwiſe committed amongſt Men, as may be ſeen, *Jer.* 5. 7, 8.

Fourthly, The Deliciouſneſs of *Senſitive Pleaſures* muſt not cauſe any one to *load* and *burthen* his Nature therewith, ſo as to render himſelf unfit for the Duties of his Calling and Religion:

For

For the only lawful end of all *Pleaſures* in general, as well as of *Recreations* in particular, is to render us not uſeleſs, but more vigorous and lively in the Service of God, and the proper buſineſs of our Calling: Which brings me,

IV. To conſider *Recreative Pleaſures*, and to ſhew you what they are, and in what Senſe, and how far we are to renounce thoſe ſorts of Pleaſures. Now Recreations are Diverſions of the Mind or Body from ſerious Buſineſs and Employment, and being pleaſures of a middle Nature, neither Good nor Evil, in themſelves, they are not abſolutely to be *Renounc'd* by a Chriſtian. But you muſt know that the moſt innocent Recreations are to be very moderately, and ſavingly us'd by every Diſciple of Chriſt, becauſe *every one who will come after him, muſt deny himſelf, Matth.* 16. 24. And indeed, whoever aims at Perfection, muſt ſometimes uſe Severity in order to mortifie the Corrupt Nature. Nor may thoſe of any Quality, think themſelves excepted from ſuch reſtraints, as will be not a little uneaſie to Fleſh and Blood.

And thus having at length finiſh'd all that I think neceſſary to be ſaid concerning Renouncing either the World in general, or thoſe particular *Good Things* into which it is divided, *viz.* the *Riches*, *Honours*, and the *Pleaſures* of it.

Secondly, I am next to conſider the Evils of the World, *viz. Poverty*, *Diſgrace*, and *Afflictions*, and how far, and in what Senſe we much *Renounce* them. And,

I. As to *Poverty* and *Afflictions*, tho' inſtead of Temptations to Sin, and Hinderances to

Vertue, thoſe do very often prove Mortifiers of Vice, and the great occaſion of a Holy Life, yet they are often great Temptations to many Sins and Impieties. And therefore with reference to them,

Firſt, It behoves thoſe who labour under *Poverty*, or any kind of *Affliction*, to beware of Impatience and Diſcontent, conſidering that *whom the Lord loveth he chaſtiſeth, and ſcourgeth every Son whom he receiveth, Heb.* 12. 6.

Secondly, Thoſe who are caſt into the worſt of Circumſtances, muſt beware of envying the outward Felicity of the Wicked, *Fret not thy ſelf againſt the Evil Doers, neither be thou envious againſt the workers of Iniquity, Pſal.* 37. 1.

Thirdly, A Perſon that is poor, muſt be infinitely careful, leſt to reſcue himſelf out of it, he be tempted to *Fraud*, eſpecially not to ſtealing, or purloyning, but muſt reſolve with *Job*, tho' ſtript naked of all, *Not to remove his Integrity from him, Job* 27. 5, 6.

Fourthly, Perſons muſt not think that becauſe they are poor, they are ever the more diſengag'd from the Service of God, and from their *Attendance* upon him in all the parts of Divine Worſhip, remembring that our Saviour apply'd himſelf particularly to them. *The Poor have the Goſpel Preached unto them, Matth.* 11. 5. II. The laſt of this World's Evils is *Diſgrace*, and ſo great a Temptation it is, and Diſcouragement to do good, that it made *Nicodemus* come to our Saviour by Night, *John* 3. 1, 2. But this we muſt deſpiſe, conſidering, that *Whoſoever is aſham'd of Chriſt before Men, of him will the Son of Man*

Man be aſham'd, when he cometh in the Glory of his Father, with the Holy Angels, *Mark* 8. 38. And thus, having conſider'd both the World in general, and the Good, and Evils of it in particular; it only remains, that I do the like.

Thirdly, and *laſtly*, concerning ſome things therein of a *middle Nature*, *viz.* the *Callings*, *Conditions* of Life, and the *Cares of this World.* And,

I. Let us conſider the *Callings* of the World, and how the Temptations which they give us, are to be *Renounc'd.* And it is requiſite in the firſt place, to conſider that every Man is to betake himſelf to ſome Buſineſs; and his *Calling* muſt be ſuch as Providence has fitted him with *Abilities* for. And for whatſoever *Calling* his peculiar *Abilities* do fit him, to that he is to look upon himſelf as preparatively call'd, or appointed to by God; and lawful Authority in Church or State, is that which muſt determine his Call. And then being thus appointed to his *Calling*, he muſt employ himſelf therein to God's Glory, and his own, and the Publick Good. And now the Queſtion will be, what is to be Renounc'd with reſpect to the *Callings* of this World. And,

Firſt, All Men muſt Renounce all ſuch *Callings*, and *Profeſſions* as are directly ſinful, and wicked, a thing ſo evident in it ſelf, as to need no proof. And,

Secondly, All ſuch *Callings* alſo as tend to the Hurt, not the Good of the *Publick*; and conſequently, nothing ought to be took up as a

Calling, which impoveriſhes, or corrupts, the Manners of a People.

Thirdly, Chriſtians muſt *Renounce* all thoſe Wicked Arts, whereby ſome do abuſe the moſt Worthy and Uſeful *Callings*, unjuſtly to ſerve their Worldly Ends. And indeed, as every *Calling* has its particular Temptations belonging to it; ſo what is worſe, moſt Men think they may innocently enough comply with ſinful Methods of Gain therein, and they think it a neceſſary part of their *Profeſſion* ſo to do. But if *Eſau* ſtands upon Record for a Fooliſh, as well as a Prophane Perſon, who in extremity of Hunger *ſold his Birth-right for* a *Meſs of Pottage*, *Gen.* 25. 33, 34. What is that Chriſtian, who ſhall ſell his *Eternal Inheritance*, for a thing in compariſon of no value?

Fourthly, All *Levity*, and *Deſultory Skipping* from one *Calling* to another is to be *Renounc'd*, according to that of the Apoſtle, 1 *Cor.* 7. 20. *Let every Man abide in the ſame Calling wherein he was called.* But above all, that change of *Callings* is to be Renounc'd, as the higheſt Prophaneneſs, where *Laymen* and *Tradeſmen*; nay, *Women*, as amongſt the *Quakers*, ſo expreſly contrary to the Commands of the Apoſtle, 1 *Cor.* 14. 34. do *Sacrilegiouſly Uſurp* the *Sacred Office* of the *Miniſtry*, and ſet up for Teachers without a lawful Call, or Ordination thereunto. Which brings me,

Fifthly, To ſhew that any *Calling* whatſoever, is to be declin'd, for which a Perſon is not qualify'd both by Education, Ability, Inclination, and Legal Appointment, eſpecially *Callings* of high

high Importance, ſuch as the Miniſtry, muſt be declin'd till all theſe Qualities and Qualifications concur, which are requiſite thereunto, leſt the Pretenders to it fall under the ſame Rebuke, with thoſe who *deſiring to be Teachers, underſtood neither what they ſaid, nor whereof they affirmed*, 1 *Tim.* 1. 7.

Sixthly, *Idleneſs* in any *Calling* is to be *Renounc'd*: *Whatſoever thy Hand findeth to do, do it with all thy Might*, Eccl. 9. 10. Nor is Idleneſs allowable even in the *Gentleman* himſelf, as being one of the greateſt Temptations that is to Sin, and in it ſelf a very great Sin, the idle Perſon, eſpecially if one of Quality and Fortunes in the World, being one that has Powers given him, *but hides his Talents in the Earth*, *Matth.* 25. 25. And *Laſtly*, No Man muſt live above his Calling, as that which expoſes to many Temptations, and often leads Men into the moſt ſinful Courſes. The

II. Amongſt thoſe things of the World of a *middle Nature*, which are to be conſider'd, are the different *Conditions and States of Men* therein. And the greateſt part of Mankind are in the State, either of *Maſters*, or *Servants*. And the whole World are either *Single* or *Married* Perſons. And,

1. As to the ſtate and condition of a *Maſter*. He is one who has great Advantages of doing Good. But all that Dominion is to be *utterly Renounc'd* amongſt Chriſtians, which treats Servants no better than Slaves and Beaſts, *Knowing that both have a Maſter in Heaven, with whom there is no reſpect of Perſons*, Eph. 6. 9.

2. As

2. As to the ſtate of *Servitude*, it is not in it ſelf unhappy; only *firſt*, it concerns thoſe who are to live by a ſervice, to Renounce and Refuſe ſuch Services as a ſtate of ſhrewd Temptations, where a great deal of Wickedneſs is practis'd without controul, and little of the fear of God is to be ſeen amongſt Maſters and Servants: And, *Secondly*, If a Servant happen into an irreligious Family, he muſt put on a ſtedfaſt Reſolution, as *Joſeph* in the Houſe of *Potiphar*, *Gen.* 39. 8. to preſerve his Innocence.

3. The next *State*, and that wherein the greateſt part of Mankind in this World are found, is the ſtate of *Celibacy*, or the ſingle Life. And this, tho' it is advantageous to Devotion, and is ſafeſt in times of diſtreſs, yet even this ſtate muſt be *Renounc'd*, and forſaken by thoſe who *cannot contain*, according to the Advice of the Apoſtle, 1 *Cor.* 7. 9. And,

4. In the *Married State*, which is ordained by God, *Matth.* 19. 4. *Firſt*, All ſolicitations from either of the Married Couple muſt be Renounc'd, whereby they would perſwade either the other againſt the diſcharge of any Chriſtian Duty, or to the commiſſion of any Sin. And *Secondly*, Even in the *Married State* all thoſe *Worldly Cares* which choak up, or diſturb Devotion, muſt be utterly laid aſide, as will be ſhew'd under the next. And,

Laſt of thoſe things pertaining to this World, which afford great Matter of Temptation to us, *viz.* The *Cares* thereof. Theſe are indeed in ſome meaſure neceſſary, and we are

not to be ſlothful in buſineſs, *Rom.* 12. 11. But *Firſt*, It concerns Chriſtians to *Renounce* that *Multiplicity of Worldly Cares*, which diſtract their Thoughts, and ſhew them to have no other aim, but at this World. And, *Secondly*, it behoves us ſo far to Renounce any Worldly Care, as is does alienate our Affections from God, and Heavenly Things, and does withdraw our Attention from him in the Services we are bound to pay him, rememb'ring how *Martha* was chid by our Saviour for cumb'ring her ſelf too much with ſuch Cares, to the hind'ring of her Attention to our Saviour's Diſcourſes, *Luke* 10. 40, 41, 42. And indeed, *Laſtly*, All Perſons whatſoever, whether more or leſs engag'd in wordly Cares, when grown in Years, ſhould wholly, in a manner, throw them off; and retiring as much as may be from the World, ſhould employ the remainder of their Time in clearing their Accounts with God and Man; and in preparing themſelves for the Tryal of the great Day. To whom particularly may be apply'd the Advice of the Prophet, *Set thy Houſe in order, for thou ſhalt die, and not live*, 2 *Kings* 20. 1.

THE

THE XVII. LECTURE.

Firſt, That I ſhould Renounce the Devil, and all his Works, **The Pomps and Vanity of this wicked World.**

I Have at laſt explain'd, and ſhew'd you how far, and in what ſenſe you are to *Renounce the World.* And now,

Secondly, I am to give you a ſurvey likewiſe of the *Wicked World*, and to ſhew you in what ſenſe, and how far you are to *Renounce the wicked World.*

Now, by the *wicked World* can properly be meant no other than *wicked Men*, there being no Creature upon Earth beſides Man, that is capable of doing any thing morally Good or Evil, ſo as to be ſtil'd from the latter, *Wicked.* Nor is it every Sinner who in the Language of the Scripture, or in common Account, may be call'd a *wicked Man.* But it muſt be ſome one of a more than ordinary Impiety, ſo as to approach ſomething near to Satan himſelf in Sin and Wickedneſs, who can deſerve ſo black a Character. Now, the Devil is often term'd the *wicked One*; and particularly, *Matth.* 13. 19. he is ſo ſtil'd upon the Account of his *Tempting others to Sin.* And upon the ſame account there-

therefore, thoſe do more peculiarly deſerve the Character of *wicked Men*, who are not only guilty of notorious Crimes themſelves, but make it a part of their buſineſs to Corrupt, and Tempt others to Sin.

And now you muſt *heartily Renounce*, and refuſe to conform your ſelves to thoſe wicked Men, either, *Firſt*, *By becoming Tempters your ſelves of other People.* Or, *Secondly*, *By yielding of your ſelves to be overcome by other Mens Temptations.* And,

I. *You muſt Renounce that Diabolical Wickedneſs of becoming Tempters your ſelves of other Perſons. Renounce*, do I ſay? You muſt Abhor, Abominate, and Deteſt this their Wickedneſs of Corrupting others, and of Tempting them to Sin, as being a practice which of all others will render you likeſt the Devil; and ſuch a Wretch will find himſelf treated with unuſual Indignation and Language upon that Account, as may be ſeen, *Acts* 13. 8, 9, 10.

And indeed, it muſt bring a dreadful Guilt upon that Man, who ſhall be found an Inſtrument of anothers Damnation. It being an Injury to Mens Souls, in ſome Caſes hardly ever, in others impoſſible to be repair'd. Theſe Tempters are the Perſons *by whom Offences come.* And what ſays our Saviour to ſuch? *Whoſo ſhall Offend one of theſe Little Ones, which believe in me, it were better for him that a Millſtone were hanged about his Neck, and he were caſt into the midſt of the Sea*, Matth. 18. 6. So that of all things in the World, it concerns you to take care you never become *Tempters* of others to Sin,

Sin, and either to *Omit* that which is good, or to *Commit* that which is Evil.

II. *Nor does it leſs concern you to refuſe Conforming your ſelves to wicked Men, when they ſhall tempt you*, which they will endeavour to do ſeveral ways; namely, by their *Examples*, by their *Company*, by their *Flatteries*, by their *Diſcouragements* and *Incouragements*, by their *Perſwaſions*, and by their *Cuſtoms*. And,

Firſt, *You muſt Renounce or Refuſe to Conform your ſelves to the evil Examples of wicked Men, which would influence you to Sin.* Examples have the greateſt Influence upon Mens Practices, eſpecially in theſe four Caſes. If 1*ſt*. they are the *Examples of Sin*. If 2*dly*, they are *Common and many*. If 3*dly*, they are the *Examples of ſuch, for whom we have a great Eſteem*. And if 4*thly*, they are the *Examples of thoſe of whom we ſtand in Awe*. But however,

1. We muſt by all means *Renounce and Refuſe Conformity to ſuch bad Examples*; for why? *Firſt*, A Chriſtian is call'd out to combat againſt the wicked Examples of the World, as much as againſt any one ſort of Enemy in his Chriſtian Warfare: Like *Eliſha* who preſerv'd himſelf a true Worſhipper of the True God, tho' he thought there was *not one Man left in Iſrael, who had not bowed his knee to Baal*, 1 *Kings* 19. 14. Nay, *Secondly*, a Chriſtian is to confront the bad Examples of the World, with a good Example of his own, and in the midſt of *an Evil and Adulterous Generation*, he muſt ſhew himſelf an excellent Example of Religion and Vertue. And therefore to this purpoſe we

are

are *to let our Light ſhine before Men, that they may ſee our good Works, and glorifie our Father which is in Heaven, Matth.* 5. 16.

Secondly, *You muſt refuſe to conform your ſelves,* as to the Examples, *ſo to the Company of wicked Men, when hapning into ill Company, they would entice you to join with them in ſin.* Alas, the Company of wicked Men is extremely infectious, inſomuch that moſt of the more heinous Miſcarriages of your greater Sinners are owing to it. It is this which makes Men Atheiſts, Libertines, Thieves, and Robbers, Drunkards, and Sabbath-breakers. In ſhort, the *Evil Communications* of bad Company *corrupt all good Manners,* 1 *Cor.* 15. 33. and therefore it does infinitely concern you to take the Advice of the Wiſe Man, *Prov.* 1. 10, 11. *My Son, if Sinners entice thee, conſent thou not*; nay, my Son walk not in the way with them, refrain thy Foot from their Path. Particularly, 1*ſt.* I would adviſe you who are Young Women, to ſhun the corrupt Communication of thoſe Young Men whoſe Converſation, when they meet together, is ſuch *Filthineſs, and Fooliſh Talking and Jeſting, which are not convenient,* and are forbid, *Eph.* 5. 3, 4, 5. *to be ſo much as once named* amongſt Chriſtians. 2. And indeed, it concerns all Perſons of either Sex, both Young and Old, conſidering how inſenſibly the Tincture of thoſe Perſons Manners and Humours with whom we do much converſe, does glide into our Imitation; it concerns therefore, I ſay, all Perſons, as much as 'tis poſſible, to avoid the Society of wicked Men, *who not only do ill things themſelves, but*

take

take pleaſure in them that do them, *Rom.* 1. 32. But, 3. If your *neceſſary Occaſions*, and the Nature of your Employment ſhall draw you forth into the World, then that which you have to do, is abſolutely to *refuſe* to *conform* your ſelves to the Manners of evil Company, according to that of the Apoſtle, *Rom.* 12. 2. *Be not conformed to this World.* Nay, but on the contrary, you muſt firſt diſcountenance their Profaneneſs and Riot: Secondly, you muſt endeavour prudently to divert 'em from both, by uſeful Diſcourſe: Thirdly, and when theſe Methods fail, you muſt openly reprove 'em.

To do this Service to God, though it is what we have liſted our ſelves in our Baptiſm, under Jeſus Chriſt the Great Captain of our Salvation, to perform, is what we ſhall be much diſcouraged from by Men. But however we have vaſt Encouragements given us by God, to be thus faithful to the Honour and Intereſt of his Government. It is what in Scripture is call'd a *Confeſſing of him*: And our Saviour aſſures us, that *if we ſhall confeſs him before Men, he will confeſs us before our Father which is in Heaven. Matth.* 10. 32.

THE

THE XVIII. LECTURE.

Firſt, That I ſhould Renounce the Devil, and all his Works, **The Pomps and Vanity of this wicked World.**

THE thing I am now upon, is to lay before you the Temptations of the *wicked Men* of this World, and to ſhew you in what Senſe, and how far you muſt Renounce, both them and their wicked ways of tempting others to Sin. And the force of their *Evil Examples*, and *Evil Cuſtoms* I have already ſhew'd you. And now,

Thirdly, *I am to conſider the Influence of their Flatteries, and to ſhew you how you muſt Renounce, and Reſiſt them.* And truly *Flattery* is a very great Temptation to, and occaſion of Men's continuance in ſin. The ground thereof is that immoderate *Self-Love* which moſt Men have of themſelves, and which makes them apt to believe every Man *their Enemy, who will tell them the Truth*, *Gal.* 4. 16. And the Flatterer obſerving this, does therefore compoſe himſelf to admire and extol, or at leaſtwiſe to approve, as very well done, the very *bad Actions* of him, he thus impoſes upon, or at leaſt ſuch Practices as if good in themſelves, are very indifferently perform'd. And thus Flattery keeping Men

ignorant of the good or ill Qualities in them, thereupon the good never comes to perfection, and the ill that is in them becomes incorrigible. And indeed it is this wicked Flattery which among all Ranks and Degrees of Men, does *strengthen the Hands of the Wicked, so that he shall not turn from his wicked way*, Ezek. 13. 22. so mischievous a Temptation is Flattery. And therefore you must utterly *Renounce* it, as you will avoid the ill Effects of it, And in order thereunto,

1. You must see that you cashier every vain Opinion of your selves. For it is this *Inbred Flattery* we give our selves, which disposes, and prepares us to a more favourable Reception of it from others; *Be not therefore wise in your own Conceits*, Rom. 12. 16.

2. And having thus dispossest your Breast of an immoderate *Self-love*, you must so far renounce and reject the Flatteries of other Men, as to take it kindly when you are *Reprov'd*, remembring that *he who hateth Reproof shall die*, Prov. 15. 10. And especially the Reproofs of God's Ministers are to be kindly received and regarded, remembring that he whom *Solomon* represents as *mourning at the last, when his Flesh, and his Bones are consumed*, was one *who in his Heart despised Reproof, that obey'd not the Voice of his Teachers, nor inclin'd his Ear to them that instructed him*, Prov. 5. 11, 12, 13.

Fourthly, *Wicked Men will proceed farther to tempt others to sin, even by their false and fallacious arguings against the necessity of a Holy Life.* By these they would fain perswade themselves and others into such easie Notions of God and Religion,

gion, as that they may ſin with more ſecurity, and leſs fear. And they are a powerful Temptation to ſin in all times, for why ſuch Arguments as theſe Men are ready, and *prepar'd* to believe, becauſe they love the thing they plead for, they favour their Luſts, and grant them ſo much liberty in what they long for, the ſatisfying the Fleſh, and enjoying the World. But it concerns you to reſiſt thoſe falſe and fallacious Arguments, be they never ſo ſpecious, which do in the leaſt favour your yielding to ſin; for there is nothing more plain in Scripture, than that every *Sin* muſt with all poſſible care be avoided. It tells us that we muſt *Deny* All *Ungodlineſs and worldly Luſts, and live Soberly, Righteouſly, and Godly in this preſent World, Tit.* 2. 12. And that all true Chriſtians, having ſuch mighty Rewards and Promiſes, muſt be *cleanſed from* All *filthineſs of Fleſh and Spirit, and perfect Holineſs in the fear of God, 2 Cor.* 7. 1.

Fourthly, Wicked Men will add *Kindneſſes and Promiſes* to oblige us to do ill things; and on the contrary, will much *Diſcourage*, nay will often with *Threatnings* compel you to commit ſin, or to omit your Duty. And indeed *Kindneſſes* are very apt to *Encline* eaſie Tempers, Promiſes to *Corrupt* unfaithful Diſpoſitions, *Diſcouragements* to *cool* Men's Zeal in their Duty, and *Threatnings* to *force* their Compliance with Sin. But neither let Kindneſſes Corrupt you, nor Promiſes Bribe you either to *Commit* what is Evil, or to *Omit* what God Commands, conſidering how very *unprofitable* a Bargain it will be, *though a Man ſhould gain the whole World, and loſe his*

own Soul, *Mark* 8. 36. Nor let *Diſcouragement* ſlacken you in, nor the *Threatnings* of a Mortal Man force you from your Duty; yea, though he could *kill the Body*, but be afraid of diſpleaſing him rather, *who is able to deſtroy both Body and Soul in Hell*, *Matth.* 10. 28.

Laſtly, A very prevailing Temptation to ſin, wherewith wicked Men will conſtrain others to join with them therein, are the *Evil Cuſtoms of the World*. And they are the more prevalent, becauſe Cuſtom is apt to take off the Senſe and Fear of hurt in the moſt unchriſtian Practices. But a Chriſtian muſt courageouſly, and vigorouſly *Renounce*, and withſtand the force of all ſinful Cuſtoms whatſoever, eſpecially ſuch as are Immoral. And indeed there will be the greateſt Courage required to the diſcharge of this part of a Chriſtian's Warfare, Cowardiſe, and a fear of Reproaches, being, I am perſwaded, the only cauſe of moſt Mens complying with even the *Barbarous* Cuſtom of *Duelling* in vindication of their Honour, and of many other of their ſinful Courſes. But true Courage and Bravery (as Philoſophy and Religion, and the ſober Reaſon of all Wiſe Men tell us) will deſpiſe the vain Opinions of the Unthinking and Impious Croud, which, for the moſt part are in the wrong; and will ſteadily purſue what is Vertuous and Fit, and Reaſonable, and Religious, notwithſtanding the fooliſh Reproaches of the *many*. And a truly Chriſtian Spirit will ſignalize himſelf by ſuch a cloſe ſiding with Chriſt, and his Laws, as being perſwaded that he who thus nobly

nobly *Confesses him before Men, the same will the Son of Man Confess*, and own as a Faithful Servant, and applaud as a Noble Confessor, *before the Angels of God, Luke* 12. 8.

THE XIX. LECTURE.

First, That I should Renounce the Devil, and his Works, **the Pomps and Vanity of this wicked World.**

HAving fully survey'd the *World*, and all therein contain'd, that is fit to be *Renounc'd* by every Christian; and also represented to you those Temptations which are given by the *wicked World*, and how we must *Resist* them; I come now to explain to you, what is to be understood by the *Pomps and Vanity of this wicked World*, and to shew you, how much it behoves every Christian to Renounce, and to Despise them. And,

First, *We will consider Pomps.*

Secondly, *The Vanity of this wicked World.* And,

First, As to *Pomps*, thereby were anciently meant those *Pompous Spectacles, Plays*, and *Scenical Representations* exhibited in the *Roman* Theatres, which because they were so Lewd, Cruel, and

Impious, the Primitive Biſhops and Fathers of the Church ſtrictly enjoin'd all Chriſtians at their Baptiſm, not to frequent, or ſo much as to be once preſent, or ever ſeen at them.

And anſwerable to theſe are our *Modern Plays* acted in the Play-Houſes, which are no leſs inferiour to the ancient ones in Impiety and Lewdneſs, than they are in Show and Pompouſneſs. And having ſuch a malignant Influence upon Faith and Manners, as is own'd by almoſt all Perſons, and is generally complain'd that they have, they ought never to be frequented by Chriſtians; and it may be very well look'd upon as a breach of your Baptiſmal Vow, and Covenant, for any of you to be hereafter preſent at them.

Secondly, By *Pomps* in the Senſe of the Ancients, were meant the *Solemn Proceſſions* of the Heathens in Honour of their Gods, at which to be preſent was an Offence, for which that Chriſtian ſhould be cut off from the Church. And not unanſwerable to thoſe are the *Proceſſions of the Papiſts* in Honour to their Saints, and which muſt not therefore out of Curioſity, or Fear, be joined in by our *Proteſtant Travellers*, when they are abroad; for if they ſhould join, tho' compell'd thereunto by force, in the *Adoration* of thoſe Images, and ſhall rather comply than ſuffer, they will be wanting in *Confeſſing Chriſt*, and his Truth when Call'd thereunto, which is ſo much every Man's Duty, as has been already prov'd.

Thirdly, By *Pomps*, *reductively* may be underſtood the Revels, and Drunken Riots common

at

at *Wakes* and *Festivals*, which because of the Wantonness an Excesses usual at them, all sober Christians will make it a part of Religion, to keep away from. Not but that innocent Hospitality, as well as Thankfulness to God for the Blessings then commemorated, may be seasonable at such times. And so much for the *Pomps* of the World to be *Renounced* by us.

Secondly, And as the *Pomps*, so you are also to *Renounce the Vanity of this World*. And what that is will appear in these Cases following.

1. When Persons outgo their Ability in Building and Furniture, a piece of Vanity forbid, *Jer.* 22. 13, 14.

2. When they vainly *affect the uppermost Places*, and strive for *Precedence*, so contrary to the Commands of our Saviour, *Mark* 12. 38, 39. This Vanity appears when Persons *Affect*, or are *Pleas'd* with *Titles of Respect and Honour* above their Degree and Quality, and desire to be Esteem'd by others more Good and Vertuous than they really are in themselves, a temper of Mind so contrary to what was found in their Lord and Master, who, *tho' he was Lord of all, yet came not to be Ministred unto, but to Minister*, *Mat.* 20. 28. And *who tho' he did no sin, neither was guile found in his Mouth, yet when he was reviled, reviled not again*, 1 *Pet.* 2. 22, 23. And,

Lastly, This sinful Vanity fit to be *Renounc'd*, does appear in the *Affectation* of *Costly Apparel* and *Ornaments*, when Persons exceed what becomes their Rank and Degree in what they wear, when they are *proud* of their Ornaments, and puffed up like *Herod* when he was *Array'd in*

Royal Aparel, *Acts* 12. 21. When they *Adorn* themſelves to undue Ends and Purpoſes; namely to inflame Luſt in the Beholders, like her mention'd *Prov.* 7. 10. *Who met Men in the Attire of an Harlot.* And,

Laſtly, When they ſpend too much time, the time they ſhould beſtow in the Affairs and Buſineſs of their Families, and when they deck themſelves at unfiting Seaſons, *viz.* when they ſhould be at the Worſhip of God, whether Publick or Private, which is often almoſt over before ſome can part with their Glaſs. In all theſe forementioned Caſes, I ſay, does *Vanity* appear, a *Vanity* which muſt be Renounc'd by the Diſciples of the Humble and Self-denying Saviour of Mankind.

It is indeed very hard, if not impoſſible, nicely to fix the preciſe Bounds to Perſons in the matter of Apparel, Ornaments, and the like: But the trueſt and ſafeſt Rule is *Decency, and that meaſured according to what is ſuitable to the Age, Sex, or Quality; always taking the more ſober and vertuous for our Pattern in ſuch Caſes.*

THE

THE XX. LECTURE.

First, That I should Renounce the Devil, and all his Works, the Pomps and Vanity of this wicked World; **and all the Sinful Lusts of the Flesh.**

HAving explain'd to you the full meaning of *Renouncing the Devil and all his Works*; as also the *Pomps and Vanities of this wicked World*, which are two of those formidable Enemies we are Listed under Christ to encounter, it remains now only to consider the

Third and *last*, *viz.* the *sinful Lusts of the Flesh*, how far we are also bound to *Renounce* them. And thus to know our selves, especially our Natural Imperfections, as this will give us occasion; so it is the most useful part of Knowledge; and for the more full discovery of so important a Subject,

1. I will shew you what is meant by the *Flesh*.

2. What by the *Sinful Lusts of the Flesh*.

3. What by **All** the *Sinful Lusts of the Flesh*. And together with each of these, I will also declare unto you, in what sense and how far we are to *Renounce the Flesh*, *and all its sinful Lusts* And,

First,

First, *Let us enquire what is meant by the Fleſh, and in what ſenſe, and how far we are to Renounce the Fleſh.* There is nothing ſo differently expreſt in Scripture as this is; it is call'd the *Old Man*, the *Firſt Adam*, the *Natural Man*, *Evil Concupiſcence*, and laſtly the *Fleſh*. And thereby is meant,

The whole unregenerate Nature of Man, ſpoil'd as to its Original Frame and Conſtitution, and deſpoil'd of that Image of God, conſiſting in the Perfection, Order, and Purity of all his Faculties, whereby he was Originally making towards God his chief End, and Happineſs: And it is that Corruption of his Nature and Faculties, whereby he is inordinately bent in all the tendencies of Soul and Body, and all the Faculties and Powers thereof, towards the Creature. And,

1. *I ſay, by the Fleſh is meant the whole unregenerate Nature of Man, Soul and Body*; for even the former is ſaid to be *Fleſhly*, *Col.* 2. 18. But,

2. Thereby is meant the *whole Man*, not as Created by God, for *God made Man upright*, *Eccl.* 7. 29. but as he is now in a ſtate of Corrupted Nature; that is,

3. *As ſpoil'd in its Original Frame and Conſtitution, as deſpoil'd of the Image of God, and as inordinately tending towards the Creature.*

Now the *Original Frame and Conſtitution of Humane Nature* was this, namely, the whole Nature of Man was perfect in all its parts, the Underſtanding quick in diſcovering momentous and weighty Truths, the Conſcience faithful in dictating right ways, the Will entirely Obedient to the Directions of Conſcience and Reaſon:

The

The Affections placed upon right and worthy Objects, and both Affections, Lusts and Appetites, always under the Power and Government of right Reason. And in the Perfection, Order and Purity of all the Faculties and Powers of Soul and Body, according to this Original Frame and Constitution, did the *Image of God*, in which he was first Created, consist. And so long as he continued thus, it is plain the whole Bent and Inclination of the Soul was towards God.

But now in the unregenerate Nature, I say, that excellent Frame and Constitution wherein Man was originally created, is miserably broken, the Affections, Lusts and Appetites rebelling against the Reason and Conscience, so that he *sees a Law in his Members warring against the Law in his Mind, and bringing him into Captivity to the Law of Sin which is in his Members*, Rom. 8. 2, 3. And consequently the Image of God consisting in the Order and good Harmony of the several Faculties and Powers of Humane Nature is miserably *defac'd*. And *lastly*, the tendency and bent of all the Faculties both of Soul and Body is not towards God, but towards the Creature; for *they who are after the Flesh, do mind the things of the Flesh*, Rom. 8. 5. *and do mind earthly things*, Phil. 3. 19. And now this being the meaning of the Flesh, it is easie to perceive, that,

1. To renounce the Flesh, is to be renewed in the whole Frame and Constitution of our Nature, to our former State, and after the Image of God; or as the Apostle words it, Eph. 4. 22, 23, 24. *It is to put off concerning our former Conversation, the*

the Old Man, which is corrupt according to the deceitful Luſts, and it is to be renew'd in the Spirit of our Mind, and to put on the New Man, which according to God, is created in Righteouſneſs, and true Holineſs. Not but that ſo long as we continue in this mortal State, ſome Relicks of Sin and Corruption will ſtill remain within us; ſo that we cannot become in all reſpects *Perfect*, whilſt on Earth, and have the *Image of God perfectly* reſtor'd. But the *Image of God*, to which we muſt be renewed in our Regeneration, tho' it cannot attain to that *Perfection of Degrees* in which we had it before; yet it muſt indiſpenſibly have the *Perfection of Parts*, as Divines do diſtinguſh; that is, we muſt have an univerſal Inclination to all that is Holy, Juſt, and Good, and an univerſal Averſion in Body, Mind, and Spirit to all Sin: Thus far we muſt Renounce the Fleſh, and *be conform'd to the Image of his Son*, *Rom.* 8. 29. And then,

2. We muſt ſo Renounce the Fleſh, as to be *Converted in the whole Bent and Inclination of the Soul towards God.* This being the true Property of the Regenerate Nature to be exalted above all worldly Things, and to be carried out in our Love and Affection towards God. And accordingly the *Firſt of all the Commandments*, we are told, is this, *to Love the Lord our God with all our Heart, and with all our Souls, and with all our Minds, and with all our Strength*, *Mark.* 12. 30

THE

THE
XXI. LECTURE.

Firſt, That I ſhould Renounce the Devil, and all his Works, the Pomps and Vanity of this wicked World; **And all the Sinful Luſts of the Fleſh.**

YOU have ſeen what is meant by the *Fleſh*. I am therefore now,

Secondly, To give you, in like manner, the full meaning and importance of the *ſinful Luſts of the Fleſh*, *and to ſhew you in what ſenſe, and how far we are to Renounce them.* And as by the *Fleſh* is meant the whole unregenerate Nature, Soul as well as Body, in this its corrupt ſtate; ſo proportionably by the *ſinful Luſts of the Fleſh*, muſt be underſtood all the Faculties and Powers of this corrupted Natture, as well the Faculties of the Soul, the Underſtanding and Will, as the Bodily Powers, *viz.* the *Affections*, *Luſts*, and *Appetites*. Every Faculty and Power of Soul and Body is properly enough termed a *Luſt*, as it craves and deſires its Obj ct; and they are all of them *ſinful Luſts of the Fleſh*, juſt as the whole unregenerate Nature was ſaid to be *Fleſh*, that is either,

1. As

1. As those several Faculties of the Soul do move downwards from God and Heavenly Things, immediately and immoderately towards the Creatures. Or,

2. As the Inferior and Bodily Powers, the Affections, Lusts and Appetites, do disorderly Rebel against the Superiour Faculty of the Understanding and Reason, and do carry the Will into Slavery to 'em. And as to the Faculties moving downwards.

I. Consider we the Mind, whose proper Appetite is after Knowledge; and this very desire of Knowledge becomes a *sinful Lust of the fleshly Mind*, and such as must be Renounc'd by us, in these Cases following, *First*, When we are desirous to know things which are either hurtful to be known, as the *Experimental Knowledge* of Evil or Sin, the thing that ruin'd our first Parents; or when our Curiosity gives us a strange Itch to know *Hidden things*, such as are not proper for Man to know, as the Decrees of Predestination, and the Counsels of God's Will, which are the *Ark* that no Mortal Eye, ought to look into, and is forbid, *Deut.*29. 29. *Secondly*, This Appetite of the Mind, the desire of Knowledge, becomes a *sinful Lust of the Flesh*, when Persons immoderately Study to be exquisitly skill'd in whatever Arts and Sciences, to the neglect, or contempt of *Divine Knowledge*; whereas the Knowledge of the Christian Religion, and all that concerns our Immortal Happiness, ought to be much preferr'd to any other; for which reason the Apostle did so earnestly pray that his *Colossians might*

might be fill'd with the Knowledge of the Divine Will in all Wiſdom and Spiritual Underſtanding, and might increaſe in the Knowledge of God, Col. 1. 9, 10. And *Thirdly*, We muſt Renounce it as a *ſinful and fleſhly Luſt* of a corrupted and depraved Mind, when out of pride, Prejudice, and a Contradiction to all ſacred Truths, Men ſet up their own *Carnal Imaginations* and *fleſhly Reaſonings* againſt thoſe Spiritual Notions, and thoſe Myſterious Articles of our Faith, which are deliver'd to us in Scripture. Which being ſo Rebellious a Luſt as it is againſt God, we muſt *caſt down Imaginations, and every high thing that exalteth it ſelf againſt the Knowledge of God, and muſt bring in every Thought to the Obedience of Chriſt*, 2 Cor. 10. 5.

II. And as in the Mind and Underſtanding, ſo in the Will, there is this innate Corruption reſiing in that Faculty, which renders it *Fleſhly*, and tending in all its Choices towards the Creature, and ſo the proper matter of a Chriſtian's *Renunciation*. The *Will*, whilſt we remain unregenerate, is not *ſubject to the Law of God, neither indeed can be*, *Rom.* 8. 7. But in its corrupt State, being always averſe to the Directions of God's Laws and right Reaſon, it perverſly chuſes thoſe things which pleaſe only the Senſes, and ſo becomes in the moſt proper and immediate ſenſe of the Word, a *ſinful and fleſhly Luſt*. But we muſt bring our ſelves to that habit of Self-denial, ſo as readily to ſubmit to God's Laws, to be govern'd by them, and that in the hardeſt Inſtances, as did *Abraham* the Father of the Faithful, when God

com

commanded him even to *ſlay his only Son Iſaac*, *Gen.* 22. 10.

III. The *Affections* in the Carnal Man do ſadly degenerate into what may too properly be called the *ſinful Luſts of the Fleſh*. Theſe Paſſions and Affections of ours, ſuch as Love and Hatred, are then right as they ſhould be, when, 1*ſt*. we place them upon proper Objects; or, 2*dly*, when we ſteer them towards the thing we love, with Deſires proportionable to the Good that is in the Object; that is, when the *beſt*, and *greateſt*, and moſt *worthy things* are purſu'd with our chiefeſt and intenſeſt Affections, things of a *middle Nature*, with leſs eager Paſſions, and the *loweſt* of all Goods with the leaſt Deſires.

But, 1*ſt*, Theſe Affections of Love and Hatred, and all the reſt, muſt be utterly *Renounc'd*, and ſubdu'd, which we ſhall find our ſelves to have *miſplac'd* upon wrong Objects; that is, inſtead of Loving, we muſt utterly Hate and Abhor all Sin, and ſinful Pleaſures; ſo the Pſalmiſt, *Pſal.* 97. 10. *Ye that love the Lord hate Evil.*

2. And we muſt *Renounce* and ſubdue our Affections, ſo far as we find them *diſproportionate* to the true Worth and Evil that is in thoſe Objects, towards which it is lawful to be well or evilly Affected in *moderate Degrees*; that is, we muſt not love God, with an Inferior degree of Affection, and worldly Things, with a Superiour; but as God is the Supream Good in himſelf, and the Author of all the Good we enjoy; we muſt therefore love him accordingly

ly with the intenſeſt Degrees of Affection; ſo *Matth.*22.37. *Thou ſhalt love the Lord thy God with all thy Heart, with all thy Soul, and with all thy Mind.*

III. The laſt of theſe Powers of our corrupted Nature, which are here to be Renounc'd, are our *Luſts and Appetites*, which in a ſtate of Unregeneracy are indeed moſt directly and immediately, no other than ſo many *ſinful Luſts of the Fleſh.* And muſt therefore be ſo far renounc'd by us, that *Firſt* we muſt not give our Appetites a *Looſe* after undue Objects, for Chriſtians muſt reliſh better Things than to make *Proviſion to fulfil the Luſts of the Fleſh*, *Rom.* 13. 15. Nor, *Secondly*, muſt we Chriſtians gratify the Cravings of our Appetites in Eating and Drinking to undue Meaſures, but indeed muſt *take great heed to our ſelves, leſt at any time our Hearts be over-charged with Surfeiting and Drunkenneſs, and ſo that Day come upon us unawares*, *Luke* 21. 34. But eſpecially, *Thirdly*, it behoves Chriſtians to *Renounce* thoſe which are peculiarly call'd the *Luſts of the Fleſh*; whether, 1*ſt*, Luſting after a ſtrange Woman: Or, 2*dly*, after a Man's own Wife in unlawful Meaſures; for *Fornication, and all Uncleanneſs, let it not be once named amongſt you, as becometh Saints; for this know, that no Whoremonger, nor unclean Perſon, hath any Inheritance in the Kingdom of Chriſt, and of God*, *Eph.* 5.3,5. And thus I have fully conſider'd thoſe ſeveral Faculties and Powers both of Soul and Body, as they become ſo many ſinful Luſts of the Fleſh, by moving downwards from God and

Heavenly Things, immoderately towards the Creature.

Secondly, And now I am to conſider the Lower Faculties, *viz.* the Affections, Luſts, and Appetites, as ſo many ſinful Luſts of the Fleſh, under another Notion, and as they do diſorderly Rebel againſt the Superiour Faculties of the Underſtanding and Reaſon, and do carry the Will into Slavery to them. And theſe we are to Renounce, by ſubduing them to the Government of Religion and Reaſon; by which means we ſhall reduce Man in ſome meaſure to his Primitive State of Innocence and Integrity, which is the great Deſign of Chriſtianity. We muſt ſubdue, I ſay, the Fleſh, with all its Luſts and Appetites, its Paſſions and Affections, all our fond and fooliſh Imaginations, and falſe Prejudices, to the Power and Conduct of right Reaſon, enlightned by the Word and Spirit of God, remembring that *We are Debtors, not to the Fleſh, to live after the Fleſh; for if we live after the Fleſh, we ſhall die; but if we through the Spirit do mortify the Deeds of the Body, we ſhall live*, *Rom.* 8. 12, 13. which brings me to the

Laſt Particular propos'd to be explain'd, and that is to ſhew you, *What is meant by Renouncing* All *the ſinful Luſts of the Fleſh, and in what Senſe, and how far, we muſt Renounce them* All. And, in a word, by Renouncing All *the ſinful Luſts of the Fleſh*, can be underſtood no leſs, than that we muſt indulge no part, nor Faculty of our corrupt Nature in the Tranſgreſſion of any of God's Commands. There muſt

muſt be no *Fleſhly Luſt* ſuffer'd to reign in us, for *the Wrath of God is revealed from Heaven againſt* All *Ungodlineſs, and Unrighteouſneſs of Men, Rom.* 1.18. And particularly, our Care and Buſineſs muſt be to oppoſe *Luſts of Temper and Conſtitution*, which *Matth.* 5.29,30. is called *a cutting off the Right-hand, and a plucking out the Right-eye*; which becauſe it is an hard Doctrine to carnal Men, the Neceſſity of it is much endeavour'd to be evaded and ſhifted off, by perverting the meaning of the Word of God.

And ſo I have at length throughly explain'd to you this important Subject of *Renouncing the Devil, the World, and the Fleſh.* And from what has been ſaid upon it, it does appear, that as the State you have Liſted your ſelves in your Baptiſm is a *ſtate of Warfare*; ſo now you have in ſome competent Meaſure been inſtructed how you may conquer and ſubdue all your Spiritual Enemies; or as your Catechiſm expreſſes it, how you may Renounce the Devil, and all his Works; the Pomps and Vanity of this wicked World; and all the ſinful Luſts of the Fleſh.

THE

XXII. LECTURE.

Secondly, That I should believe all the Articles of the Christian Faith.

HAving explain'd to you the First of those Conditions requir'd on our parts in the Covenant of Grace, *viz.* That we should *Renounce the Devil*, &c. I come now in like manner to explain to you the

Second, Which is, that *we believe all the Articles of the Christian Faith.* In commenting upon which Words,

I. I will declare to you what is meant by Articles.
II. What it is to Believe them; and then,
III. That we must believe them All. And,

First, I am to declare to you something in general concerning the Nature of these *Articles*, or Christian Truths, which are to be *Believ'd*. The whole Bible, both Old and New Testament, is the Object of a Christian's Faith, because *All Scripture is given by Inspiration of God*, 2 *Tim.* 3. 16. But there being some Truths Revealed in Holy Writ, of greater Importance and *Concernment* to us than others, because they do

do more immediately, and directly tend to give us due and worthy Apprehensions of God, and to Instruct us in the only sure Method of Salvation, by *Jesus Christ*; and because they are the strongest Motives to a Holy Life; for these Reasons these Truths are peculiarly call'd the *Articles of our Christian Faith*, and must therefore be more peculiarly and explicitely believ'd by us. And what those Articles are, you have summ'd up out of the Scriptures, and given you in that *Form of sound Words* which we call the *Creed*.

Secondly, And now I am to shew you, *what it is to Believe those Articles*, so as to make you capable of Life and Happiness. And you must be so throughly and firmly perswaded of their undoubted Truth, as to be accordingly Influenc'd by the Belief thereof, to the practice of Good Works, and then to betake your selves to Jesus Christ to Intercede with his Father for his Gracious Acceptance of the Good that is in you.

1. I say, *your* Belief of these Articles must be *Operative* and *Practical*; it must be such a Faith as does move and influence you to Good Works, or *that worketh by Love. Gal.* 5. 6.

Such was the Faith of *Abraham*, who by his Belief in God was excited to the highest, and the hardest Act of Obedience that was possible to be perform'd; for *Heb.* 11. 17, 18. we read, that *by Faith Abraham when he was Tryed, Offered up Isaac, and he that received the Promises offered up his only Son*, and he a Son too in whom God had promis'd him great Blessings; and

yet, at God's Command, he readily Obey'd, believing however, that God would be as good as his Promise to him, though it was by raising him again from the Dead.

And, indeed, Faith is always an Operative and Active Principle, whenever the Things *Believ'd* are of great Importance, or *Concernment* to us. And such it is certain the *Articles of our Christian Faith* are, they being all of 'em so many Motives, and those the most powerful in the World, to stir us up to a diligent Reformation of our Hearts and Lives. *Every one that hath this Hope*, or Faith in God, *Purifieth himself, even as God is pure.* 1 Joh. 3. 3.

2. The Belief of the *Articles of our Christian Faith* must be such, as withal causes us to betake our selves to Jesus Christ, to intercede with God the Father, for the acceptance of our good Works; for *God hath sent forth his Son to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins, that are past, through the Forbearance of God.* *Rom.* 3. 25.

Lastly, And now I am to shew you, what it is to *Believe* All *the Articles of our Christian Faith.* And,

1. To Believe them All, does import, that we must assent with an undoubted Perswasion of *their* Truth, and Divine Authority *to* All, and every one, of those Great Articles of Christianity, contained in the *Apostle's Creed*, that *Form of Doctrine which was deliver'd to the Christians.* *Rom.* 6. 17. And,

2. To

2. To Believe them All, is alſo to be fully perſwaded of All, and every one, of thoſe ſingle Truths contain'd in each of thoſe Articles. And an Heretick may be ſo by Believing only one of thoſe ſacred Truths which are contained in an Article, if ſo be there are any more of great Conſequence to be Believ'd therein: Thus, for inſtance, To Believe that Jeſus Chriſt was Crucify'd, Dead, and Buried, does import, both that he died a Sacrifice for the Atonement of our Sins, according to that of St. *Peter*, 1 *Pet.* 3. 18. *Chriſt once ſuffered for Sins, the Juſt for the Unjuſt*; And it does alſo imply, that he died to draw us off from Sin, and to purchaſe Mercy for us, on condition of our ſincere Obedience. For *he himſelf bare our Sins in his own Body on the Tree, that we being dead unto Sin, ſhould live unto Righteouſneſs*, 1 *Pet.* 2. 24. And now the *Antinomian* does *Fundamentally Err in the Faith* for Believing the Firſt without the Second; and the *Socinian* for Believing the Second without the Firſt; ſo that to Believe All *the Articles of the Chriſtian Faith*, the Second of thoſe Conditions requir'd of us in the *Covenant of Grace*, does imply not only that we are to Believe every one of thoſe Articles, but every Divine Truth contain'd in each.

THE XXIII. LECTURE.

Thirdly, **That I ſhould obey God's Holy Will and Commandments, and walk in the ſame all the Days of my Life.**

THIS is the Third of thoſe Conditions requir'd on our ſide in our Baptiſmal Covenant. And that I may fully, and to the beſt purpoſe, explain this to you, I will,

Firſt, *Lay before you what it is to Obey God's Holy Will and Commandments*; or how far you muſt be Obedient to the Holy Will and Commandments of God, as ever you will hope to obtain Salvation, or to be Inheritors of the Kingdom of Heaven.

Secondly, *I will ſhew you what it is to walk in the ſame all the Days of your Life*; or how long you muſt perſevere in ſuch Obedience. And this you muſt to the end of your Lives.

Thirdly, *I will clear the Doctrine of Evangelical Obedience, as ſo ſtated, from thoſe Doubts that may be raiſed againſt it.* And,

I. As to the Nature and Meaſures of Chriſtian Obedience, *It is a ſincere and entire Obedience to all the Laws of the Goſpel. Sincere* it muſt be, by being a true and undiſſembl'd Ser-

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vice of God, oppoſite to all Hypocriſy, or a falſe and feigned Pretence of Obeying him, when in reality we only ſerve our own ſelves, or our own Luſts and Intereſts. *Entire* it muſt be, by being the Obedience of the *whole Man*, to the *whole Will of God*, and that *at all Times*; with this abatement of Rigour, that all our unwilling and involuntary Failings, which, through Ignorance or Frailty we commit, ſhall, upon our Prayers to God, be forgiven us; and even our wilful Tranſgreſſions, when we repent of, and forſake them, through the Mediation of Chriſt, and the Grace of the Goſpel, ſhall not be imputed to our Condemnation. And,

1. Our *Obedience to all the Laws of the Goſpel, muſt be ſincere*, by being a true and undiſſembled Service of God, oppoſite to all Hypocriſy, or a falſe and feigned Pretence of Obeying him, when in reality we only ſerve our own ſelves. The Lord thy God requires of thee to *Love*, that is, to Serve him, *With all thy Heart, and with all thy Soul*, *Matth* 22 37. which ſhews, that God accepts not of a heartleſs Service, nor accounts himſelf Obey'd by what was never intended for him.

Not that God does forbid us intending in ſome meaſure our own Advantage in the Performance of his Commands; for the greateſt Saints we read of, had *a reſpect to the Recompence of Reward Heb.* 11. 26. But,

1. That Man's Obedience is *Inſincere*, who, together with his Intention of ſerving God, joins another Intention of ſerving Sin, as thoſe

who

who made long Prayers, the better to enable them under that sanctify'd Disguise *to devour Widows Houses. Mark* 12, 40. And,

2. When a Person shall design some Temporal Ends in his Vertuous Practices, as much, or more than he intends God's Service; for, in respect of our Love to God, we must even *hate Father and Mother, and Wife and Children*, the dearest Interests and Concerns we have in this World. *Luke* 14.26.

2. Evangelical Obedience must be *Entire*; that is, *First*, The Obedience of the *whole Man*. *Secondly*, To the *whole Law*. And, *Thirdly*, *Perform'd at all Times*. And,

First, It must be the Obedience of the *whole Man*. Thus our Saviour states the Measures of it, *Luke* 10. 27. *Thou shalt Love the Lord thy God with all thy Heart*, or Will, *with all thy Soul*, or Affections, *with all thy Strength*, or Bodily Powers, *and with all thy Mind*, or Understanding. And, 1*st*, we must Love and Serve him *with all our Mind*, or Understanding; that is, all the Thoughts and Imaginations, all the Contrivances and Counsels of our Hearts must be govern'd by, and kept in Obedience to the Laws of the Gospel, or we must *bring into Captivity every Thought to the Obedience of Christ*, 2 *Cor.* 10. 5. And as with all our Minds, so, 2*dly*, *With all our Wills*: For the Choice, as well as the Practice of our Duty, is necessary to render it acceptable with God; for Instance, *Whosoever looketh on a Woman, to lust after her, hath committed Adultery with her in his Heart*, *Matth.* 5. 28. So that a wicked Will

is

is in God's Sight, as well Criminal, as a wicked Act. 3*dly*, As we will render our Obedience that of the *whole Man*, and thereby acceptable to God, we muſt regulate our Souls and Affections, conforming them wholly to what God Commands. *No Man*, ſays our Saviour, *Matth.* 6. 24. *can ſerve two Maſters; for if he Loves the one, he will Hate the other.* By this he lets us know, that our Love and Obedience muſt go together. And, *Laſtly*, *We muſt obey God with all our Strength*, or bodily Powers; and it is not a meer Approbation, and Love to the Ways of God will be enough. *Little Children*, ſaith St. *John*, *Eph.* 3. 7. *Let no Man deceive you, he that doth Righteouſneſs is Righteous*; that is, you muſt not be flatter'd by your ſelves, nor others, as if any Thing leſs than doing and acting Vertuouſly, will be accepted by God.

This is the diſtaſtful part in Obedience, and therefore many would build their Hopes upon cheaper Services; as that God would accept of the Will for the Deed, and the like. But whatever Men thinks in their Minds, or deſire in their Hearts, or profeſs in their Words to the contrary, if for all that they continue to commit Sin in their Actions, Chriſt has told them plainly, that he will pronounce (when he comes to ſit as Judge) *Depart from me, ye that work Iniquity Matth.* 7. 23.

Secondly, To render our Obedience *Entire*, it muſt be an Obedience to the *whole Law*. We muſt not think we may pick and chuſe in the matter of Duty; for if we Obey not all, we

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are not right in any; for *he who breaks the leaſt*, or allows himſelf in the breach of the leaſt *of God's Commandments, ſhall be called leaſt in the Kingdom of Heaven*, *Matth.* 5. 19. that is, none at all. Thus *we muſt Obey* All *God's Holy Will and Commandments*, which brings me to the

Third Thing neceſſary to render it *Entire*, and that is this, that *our Obedience muſt be perform'd at all Times.* And this is co-incident with the

II. General propos'd, which was to ſhew you, *What it is to walk in the ſame all the Days of our Life.* And the meaning of theſe Words is, that we muſt continue in ſuch a *ſincere* and *entire* Obedience, even to the end of our Lives. We muſt not think to pleaſe God by being Obedient by fits, or by ſerving him only at ſuch Times as we are in Humour, and have no Temptation to the contrary: But our Service muſt be *uniform:* We muſt Obey him in all Things, and wilfully tranſgreſs in none. *For if, after Men have once eſcaped the Pollution of the World, through the Knowledge of Chriſt, they are again entangled therein, and overcome, then is the latter end worſe with them than the beginning*, 2 *Pet.* 2. 20. And, *He that endureth to the end ſhall be ſaved*, ſays our Saviour, *Matth.* 10. 22.

III. And now I am to clear the Doctrine of *Evangelical Obedience*, as thus ſtated, from thoſe Doubts that may be raiſed againſt it. And it will be objected, that if ſo *ſincere*, *entire*, and uniform an Obedience, as has been ſaid, be requir'd at the hands of Chriſtians, there appears no difference between it, and that *perfect Obe-*

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dience requir'd of Man in his *State of Innocence*, as alſo that *Legal Obedience* requir'd under the *Covenant of Works.*

And negatively, this difference is not ſo great, but that our *wilful* and *choſen Sins*, committed againſt Knowledge and Conſcience, will ſtill put a Bar to our Salvation, even under the Covenant of Grace; for if *he that deſpiſed Moſes Law, died without Mercy, of how much ſorer Puniſhment ſuppoſe ye, ſhall he be thought worthy, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant an unholy Thing, and hath done deſpite to the Spirit of Grace*, which they do, who ſin wilfully, *Heb.* 10. 28,29. So that the difference between the Law and the Goſpel is not ſuch, and ſo wide, as that wilful Sins ſhall be now unpuniſh'd. But yet the difference is very great and comfortable; and it is this;

Firſt, That as to our *unchoſen and involuntary* Sins, which through the weakneſs and frailty of our Nature, we cannot avoid; and therefore by Ignorance, and for want of Conſideration, we have committed; ſuch Sins as theſe, I ſay, through the Mediation of Chriſt, ſhall now, under the Covenant of Grace, be graciouſly paſſed by; ſo that thoſe who have *ſincerely* and *entirely*, in the Senſe as has been delivered, obey'd the Laws of the Goſpel, ſhall not be called to an account for ſuch. For Chriſt who is our *High Prieſt, will have Compaſſion of the Ignorant, and of them that are out of the way, Heb.* 5. 2. And this is the firſt great difference between the *Firſt Covenant* made with *Adam*, where-

wherein the leaſt Sin was unpardonable, and this ſecond *Covenant of Grace*, wherein through the Mediation of Chriſt, all our *unwilling* and *involuntary* Infirmities, ſhall be graciouſly paſſed by.

The *Second* great Difference is, that even our wilful, and more heinous Sins, when by our Repentance we bewail and forſake 'em, and take better Care to avoid 'em for the future; they alſo, through the Mediation of Chriſt, according to the Terms he has obtained for us in the *Covenant of Grace*, ſhall be forgiven us, and ſhall not prejudice, or hinder our being *Inheritors of the Kingdom of Heaven.*

Among the *Jews*, according to the ſtrictneſs of *Moſes*'s Law, the Puniſhment took place upon the firſt wilful Breach. *He that deſpiſed Moſes Law*, ſaith the Apoſtle, if it were in an Inſtance where the Law threat'ned Death, *died without Mercy*, *Heb.*10.28. But our Saviour came into the World to abrogate, as well the Rigour of *Moſes*'s Law, as of the firſt Covenant, and to preach up an univerſal Pardon upon Repentance. And ſo much is Remiſſion of Sins upon Repentance the great Doctrine of the Goſpel, that our Saviour both began his Preaching with it, *Repent, for the Kingdom of Heaven is at hand*, *Matth.*4.17. And when he left the World, he commanded his Apoſtles, that *Repentance and Remiſſion of Sins ſhould be Preached in his Name to all Nations. Luke* 24.47.

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XXIV. LECTURE.

And I heartily thank our Heavenly Father, that he hath called me to this state of Salvation, through Jesus Christ our Saviour.

IN order to a full Explication of all that pertains to the Nature of the Covenant of Grace, having already, in the first place, given you an account of the Terms and Conditions of it, both on God's part, and on ours; both what it is to be a *Member of Christ*, *a Child of God*, and *an Inheritor of the Kingdom of Heaven*, which are the Mercies and Favours made over to us on God's part: And what it is to *Renounce the World, the Flesh, and the Devil; to Believe in God, and Obey him*, which are the Conditions to be perform'd on ours: My next Work must be (and then I shall have Instructed you in all that pertains to the Nature and Substance of this gracious Covenant) to shew you,

II. *What a happy* State of Salvation *this is, to be in such a Covenant with God.*

III. *To declare to you by whose Mediation we obtain'd it.* It was through Jesus Christ our Saviour.

IV. I

IV. *I am to represent to you by whom we were called into it.* It was our Heavenly Father who hath called us to this State of Salvation. And then,

V. And *Lastly*, *I am to make you sensible, what Infinite Thanks we do owe unto God for* Calling *us into this State of Salvation.* All which Points we have taught us in these Words, And I thank God our Heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour. To proceed then, in order to a more complete understanding of the whole Nature of the Covenant of Grace, whose Terms and Conditions I have before explain'd.

II. I shall now represent to you, how this Covenant of Grace does restore us to a State of Salvation. *Salvation* does import a Deliverance from Danger and Misery, and a *State of Salvation* does import the being put into a Condition of Safety where one may be safe and secure if he pleases. And if it be ask'd, how we came into a State of Misery before? It was through the Rebellion of our First-Parents, whereupon they, and all their Posterity were expell'd Paradice, and Condemn'd to dye, *Gen.*3. And had the first Covenant remain'd *uncancel'd*, we could have never escap'd. But when we were in this desperate and undone Condition, then was God of his infinite Goodness graciously pleas'd to *Cancel the first Covenant, nailing it to the Cross of Christ*, *Col.*2 14. And he was pleas'd to grant unto us, and to establish with us a Second, by way of Remedy against

against the Rigour and Extremity of the first; wherein God Almighty, as it were descending from his Majesty and Glory, does oblige himself to make good to such as shall enter into it, and continue faithful therein, those inestimable Favours and Benefits before mentioned, and which I have already explain'd, and prov'd unto you. And now,

III. *It will be infinitely worth our while to enquire by whose Mediation we obtain'd such a Covenant of Grace, and were restor'd thereby into a State of Salvation.* And it was through **Jesus Christ our Saviour.** For such was the Goodness of the Son of God, that when it was necessary that Satisfaction should be made to Divine Justice, then did Christ Jesus *give himself a Ransom for all*, 1 *Tim.* 2. 6. And because we must continue still in a miserable State and Condition, whilst under the rigour of the First Covenant, that required a Perfect, Exact, Unsinning Obedience, which we in our *Fallen State* could not be able to perform, he moreover became a *Mediator of a better Covenant which was established upon better Promises*, *Heb* 8. 6. So that through the Mediation of Jesus Christ our Saviour, you see it is, that we have been called to this State of Salvation.

IV. *And now let us enquire, by whom we have been Called to this State of Salvation.* And it was our **Heavenly Father who hath Called us to this State of Salvation, through Jesus Christ our Saviour**; that is, the same Heavenly Father who granted us, and the same Jesus Christ who purchas'd this *State of Salvation* for us, have al-

ſo moſt mercifully call'd us to it. Our Heavenly Father was much concern'd to have us call'd into it, as appears from the earneſt manner of St. *John*'s Expreſſion, *And we have ſeen, and do teſtify that the Father hath ſent the Son to be the Saviour of the World*, *Joh.*4.15. And the Son was no leſs vigorous in it, *It was his Meat to do the Will of God that ſent him, and to finiſh his Work*, *John* 4.34.

And how did he graciouſly woe and importune his own Fooliſh, Rebellious Subjects to come into this State, and to accept the Terms of Salvation. *O Jeruſalem, Jeruſalem, how often would I have gather'd thee as a Hen gathereth her Chickens under her Wings*, *Matth.*23.37. And that no means might be wanting to the end of the World, to reduce the Rebellious and Miſerable Race of Men to a ſtate of Happineſs; *As the Father ſent him, ſo he ſent* Apoſtles upon the ſame gracious Meſſage, *John* 20.21. And *having all Power given unto him in Heaven, and Earth*, he Commiſſion'd thoſe Apoſtles *to go and teach all Nations, Baptizing them in the Name of the Father, the Son, and the Holy Ghoſt; and teaching them to obſerve all Things whatſoever he had commanded them*, promiſing *to be with them* in the carrying on this Great and Bleſſed Work, of bringing Mankind home to God, *even to the end of the World*. *Matth.*28.18,19,20. And now,

V. And laſtly, *What infinite Reaſon have we heartily to thank Almighty God our Heavenly Father, that he hath called us to this ſtate of Salvation through Jeſus Chriſt our Saviour*. This is the laſt thing to be ſpoke to in the Explication of theſe Words.

Words. And indeed it is a matter which infinitely deſerves the deepeſt ſenſe of Gratitude, and the utmoſt Acknowledgements of the Divine Goodneſs upon two Accounts.

Firſt, Becauſe of the extraordinary advantage it is, to have God in Covenant with us; for God condeſcending by Covenant, to engage himſelf to make good to us the Benefits contained in it, this gives us all poſſible aſſurance of theſe Bleſſings: And upon that aſſurance the ſtrongeſt Conſolations and Comforts alſo, to chear us in going through the Difficulties we ſhall meet with in our Chriſtian Warfare. Thus the Apoſtle, *Heb.* 6. 17, 18, 19, 20. *God willing more abundantly to ſhew unto the Heirs of Promiſe the Immutability of his Counſel, confirmed it by an Oath*, or Covenant, *that by two immutable Things, in which it was impoſſible for God to lie, we might have ſtrong Conſolation, who have fled for refuge to lay hold upon the hope ſet before us; which hope we have as an Anchor of the Soul both ſure and ſtedfaſt, and which entereth into that within the Veil, whither the Fore-runner is for us entered, even Jeſus.*

Secondly, And being call'd into Covenant, and having all God's Mercies thereby ſecured to us: This is a ſingular Happineſs, when ſo many Millions of his Creatures, both Angels and Men, do want this favour.

As to the *Fallen Angels*, the Covenant of Grace was a Favour never afforded by God to any of them; for Chriſt, *that he might deliver them who all their life-time were ſubject to Bondage, verily took not on him the Nature of Angels, but*

took upon him the Seed of Abraham, *Heb.* 2 15,16.

And as to *Men*; alas! There are many Nations now in the World, who have not yet enjoy'd so infinite a Blessing, as this happy *Call into a State of Salvation*, who have not yet heard of a Saviour, nor the good Tidings of the Gospel, or Covenant of Grace. *But now in Jesus Christ, ye who sometimes were afar off, are made nigh by the Blood of Jesus, who is our Peace: And are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Houshold of God.* Eph. 2. 13,14,19.

THE XXV. LECTURE.

In my Baptism wherein I was made.

I Have now given you as brief an Account as I could, of the whole Nature, Terms, and Conditions of the Covenant of Grace: *And now I am to treat upon the Sacrament, or Solemnity, by which you entered into it*, for the declaring whereof, and the full explication of these Words; **In my Baptism wherein I was made**, it will be requisite that I should in some measure, so far as it relates to the Sealing of the Covenant of Grace, open unto you the Nature and End of Baptism.

And

And *it is an outward Rite, or Ceremony, of our Saviour's own Appointment, for the ſolemn admitting of Perſons into the Covenant of Grace; Inſtituted by Chriſt for the better Confirmation and Aſſurance of its Terms; the Promiſes on God's part, and the Conditions on ours, it being thus mutually ſeal'd to, betwixt God and us.*

Firſt, *Baptiſm*, I ſay, *is an Outward Rite, or Ceremony of our Saviour's own Appointment, for the ſolemn admitting of Perſons into the Covenant of Grace.* To underſtand which, you muſt conſider that to have ſome Outward Rites and Solemnities in Religion, is agreeable to the Frame and Conſtitution of Humane Nature, as being moſt apt to receive Impreſſions from ſenſible Things. And this eſpecially is requiſite in the Admiſſion of Perſons into Religious Societies by Covenants.

The *Iſraelites*, it is well known, they were entred into the Covenant God made with them by *Circumciſion*, *Gen* 17. 13. And that they were by Baptiſm, at leaſtwiſe during their ſojourning in the Wilderneſs, is teſtified by St. *Paul*, 1 *Cor.* 10 2. *They were all Baptized into Moſes*, or initiated into the Religion of *Moſes*, *in the Cloud, and in the Sea.* And as to the Heathens, they were initiated into their Superſtitions by *Purgations*, or Waſhings.

And now agreeably to both, the Rite or Ceremony whereby our Saviour Appointed, that we ſhould be *Initiated* into the Covenant of Grace, or the Chriſtian Religion, was Baptiſm, or *Waſhing*, which no doubt he choſe as what would be acceptable to both Parties; but eſpecially as more ſignificative of Chriſtian Purity.

And so indispensibly necessary to our Admission into the Church he has made Baptism, that it is expresly and positively told *Nicodemus*, *Joh.*3.5. *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.* And that no Pretences of being Baptized by the Spirit, may be thought enough, to render *Water-Baptism* unnecessary, St. *Peter* Commanded, even those who had actually and really *received the Holy Ghost, as well as himself, to be Baptized in the Name of the Lord. Acts* 10.44,47.

Secondly, Baptism *was instituted for the better Confirmation, and Insurance of its Terms, the Promises on God's part, and the Conditions on ours, it being thus mutually and interchangeably, as it were, sealed to betwixt God and us.* There are two Parties, concern'd in *Baptism*, the Minister who is God's *Ambassador*, or *Agent*, 2 *Cor.* 5. 20. and the Person Baptized. And the Ministers receiving into the Church by the Ceremony of Baptism, is a Sealing to the Promises on God's part, as the others presenting himself to Baptism, is putting, as it were, his Seal to the Counter-part of the Covenant.

And as it gives wonderful Assurance of mutual Performances to enter solemnly into Covenant together; so that which is especially to be consider'd in this case, is this; that the Mercies on God's part are so infinitely above the meer *Merit* of our Performances, that we could by no means pretend to such Favours, upon all that we can possibly do in the Service of God; but now after that God has solemnly covenanted upon our *Repentance*, *Faith*, and *Sincere Obedience*,

to

to *forgive us our Sins*, and to *reward us with Eternal Life*; we have a *Legal Right and Title*, to thoſe unſpeakable Benefits conferr'd upon us. *He will* be Juſt *to forgive us our Sins*, 1 *Joh.*1.9. And *we ſhall have a Right to the Tree of Life. Rev.*22.14.

THE

XXVI. LECTURE.

Doſt thou not think that thou art bound to Believe, and to Do, as they have promiſed for thee? Yes verily.

HAving ſpoke to the *Sacrament*, or *Solemnity* whereby we entred into Covenant, expreſt in theſe Words, **In my Baptiſm**, I come now to ſhew you, *The great Obligation which lies upon us to perform this our Covenant with him.* And if we take the Queſtion and Anſwer both together, they do plainly import this Doctrine; *viz.*

The vaſh Obligations which lie upon us from the Mercies of the Covenant, eſpecially from our Vow in Baptiſm, faithfully and conſcientiouſly to diſcharge our Covenant with God. And to begin with the Mercies,

1. If we conſider our ſelves as *Members of Chriſt*, or Members of the Chriſtian Church, why there cannot be an Argument of greater

force to keep us right, in a Regular, Orderly Converſation, than that one Conſideration ſhould be. For why? The Church of Chriſt are a ſelected, ſeparated Body of Men, who are Conſecrated, as it were, to God's Service, and are Called, and Choſen out of the World, to live another ſort of Life than what the World is accuſtomed to. *Ye are a choſen Generation, a peculiar People, that ye ſhould ſhew forth the Praiſes of him who hath called you out of Darkneſs into his marvellous Light.* Wherefore, *dearly Beloved, I beſeech you, as Strangers and Pilgrims, abſtain from fleſhly Luſts, which war againſt the Soul, having your Converſation honeſt amongſt the Gentiles, that by your good Works, which they ſhall behold, they may glorify God in the Day of Viſitation.* 1 *Pet.* 2. 9, 11, 12.

And to purchaſe ſuch a Body, as ſhall more peculiarly and zealouſly ſerve God, was the deſign of our Saviour's coming amongſt us. Thus *Tit.* 2. 14. it is ſaid, *That he gave himſelf for us, that he might redeem us from all Iniquity, and purify to himſelf a peculiar People zealous of good Works.* And accordingly he does enjoin us to *let our Light ſo ſhine before Men, that they might ſee our good Works, and glorify our Father which is in Heaven.* *Mat.* 5. 16.

Secondly, Nor is the Conſideration of our being *Children of God*, leſs fruitful of good Arguments, ſhewing us thoſe vaſt Obligations lying upon us faithfully, and conſcientiouſly to diſcharge our Covenant with him. For why? Children are bound to the ſtricteſt Obedience to their Parents, as owing to them their very Being

ing. But *Children of God*, as owing both their Being, and Well-being. *A Son honoureth his Father, and a Servant his Maſter: If I then be a Father, where is mine Honour? And if I be a Maſter, where is my fear?* *Mal.* 1. 6. And therefore does St. *Peter*, upon this very Score of being *Children of God*, moſt earneſtly exhort us to a *Renunciation of this World*, and our filthy Luſts, and to a faithful and careful diſcharge of our Duty to God our Father. As Obedient Children, ſays he, *Not faſhioning your ſelves according to the former Luſts in your Ignorance, but as he which hath called you is holy, ſo be ye holy in all manner of Converſation.* 1 *Pet.* 1. 14, 15.

Thirdly, *As Inheritors of the Kingdom of Heaven*, we are infinitely concern'd to behave our ſelves moſt ſoberly, regularly, and dutifully; for if the Heir of a Temporal Inheritance will be ſo careful to pleaſe that Parent from whom he expects a great Eſtate, but yet ſo, that he ſhall certainly be diſinherited, if he prove undutiful: How much a greater Motive muſt it be to a regular Converſation, to have an *Eternal weight of Glory*, an *Inheritance laid up in Heaven, a Crown of Life*, infallibly enſur'd to thoſe, who ſhall *be faithful unto Death.* This ſure is enough to encourage us in well-doing, and to preſerve us ſafe and innocent, as it has done thouſands before us, amongſt all the Perſecutions of Evil Men on the one hand, or the Allurements of the World on the other, withdrawing us, or frighting us into Sin. So that in the ſtrength of the hopes of ſuch an Inheritance, we may be prevail d upon, faithfully and con-

conſcientiouſly to diſcharge this Covenant with our God. But,

Fourthly and *Laſtly*, That Obligation upon us faithfully to diſcharge our Covenant, which ought here particularly to be conſidered, is that Promiſe and Vow made for us in our Baptiſm, that we ſhould do ſo, *Doſt not thou think that thou art bound to Believe, and to Do, as they have promiſed for thee*? And it is anſwer'd, *Yes verily.*

Now a *Vow* is defin'd to be a *Solemn Promiſe made unto God, whereby we do in a peculiar manner engage our ſelves unto him, to the Performance of ſomething.* And though to do the thing which is Vowed to be done, were left at liberty before, yet after the Vow, as appears in the Caſe of *Ananias* and *Sapphira*, *Acts* 5 1,2,3,4,5. It is a provoking Sin to rob God of what has been once devoted to him. And God's Anger is moſt commonly obſervable, and very ſignal upon ſuch Occaſions.

But when that which is Vowed, as here in our Baptiſm, is no other than what by the very Law of Nature, we are antecedently obliged to, as to Renounce God's Enemies, and to adhere cloſely to him in a dutiful Obſervance of his Commands; to violate ſuch a Vow as this, muſt be much more provoking to him.

In ſhort, a *Vow* is much of the ſame Nature with an *Oath*, and therefore to violate it, is *Perjury*, a Sin which does more certainly draw down Vengeance from God than any other. And as you would not put an Affront upon the Divine Majeſty, having been devoted to God, take care you withdraw not your ſelves from his Service,

Service, but as the Wise-man Cautions, *Eccl.* 5. 5. *Pay that which thou hast vowed*, and say resolutely with Holy *David*, *Psal.* 119. 106. *I have sworn, and I will perform it, that I will keep thy Righteous Judgments.*

THE

XXVII. LECTURE.

And by God's help so I will. And I pray unto God to give me his Grace, that I may continue in the same unto my Lives end.

HAving fully declar'd unto you the Nature, and Terms of the Covenant of Grace, the Sacrament or Solemnity whereby we entered into it; and the Obligations upon us to discharge the same; I come now to the Means of performing it included in these Words: And they are,

I. A *firm Resolution*, the Importancce of So I will.

II. *The Help and Assistance of God*; And by God's Help so I will. And,

III. *Prayer for Divine Assistance.* *And* I pray unto God to give me his Grace that I may continue in the same unto my Lives end.

And

And, *Firſt*, that you may ſee the Power of *Holy and Chriſtian Reſolution*, (leaving the two latter Points to be alſo fully treated upon in their proper Place) I will ſhew you,

1. *Wherein Chriſtian Reſolution does conſiſt.*

2. *How much the forming of a ſtrong Reſolution will conduce to the Performance of the Covenant.* And,

Firſt, As to the Nature of Chriſtian Reſolution; it is a Peremptory, but Rational Determination of the Will to a vigorous and ſpeedy Execution of thoſe Vows and Promiſes made in Baptiſm, notwithſtanding all Temptations to the contrary; and this publickly and ſolemnly declar'd.

The Reſolved Chriſtian does not Heſitate and Doubt, or *Halt betwixt God and Baal*, with the unreſolv'd Jews, 1 *Kin.* 18 21. but is determin'd to adhere to God. And in this Determination of his, he is *fixt and peremptory*, not fickle and unconſtant, like ſome who are ſinning and then repenting; and yet after they have been in their Penitentials, are again ſinning.

And Chriſtian Reſolution is a *Rational Determination of the Will*: That is, it it not an Obſtinacy and Stubbornneſs without, or contrary to Reaſon; but upon a due weighing the Dangers and Difficulties of the one ſide, not to be compar'd with the infinite Rewards on the other, it is a fixt Choice of enduring, even the greateſt Difficulties in proſpect of ſuch mighty Rewards, as the wiſeſt courſe to be taken. And the reſolute Diſciple of Chriſt does not weakly and faintly wiſh he could, but determines actually to proceed to a vigorous Execution of his

his Vows and *Promiſes*; and that *ſpeedily* too, like *David*, who having *thought upon his ways made haſte, and delayed not to keep God's Commands*, *Pſal.*119.60. Nor does he make Exceptions of ſome particular Luſts, of ſome darling Sins, but reſolves to mortify his moſt beloved Luſts, and to encounter the roughest Aſſaults of all his Spiritual Enemies, being perſwaded, with S. *Paul*, that *neither Life, nor Death, ſhall ſeparate him from the Love of God. Rom.*8.38,39.

Laſtly, And the ſincere Chriſtian, to complete his Reſolution, will *Publickly* and *Solemnly* proteſt it to all the World, that it is the full determination of his Heart to adhere faithfully to God againſt all his Enemies, the World, the Fleſh, and the Devil. *Publickly* and *Declaratively* he will do thus when Sinners are moſt impudent and publick in declaring their own Impieties. And *Solemnly* he will make theſe his Reſolutions before the Biſhop, and the Congregation at his Confirmation, and by pronouncing then that he will perform in his own Perſon, the Vows made by his God-fathers and God-mothers in his behalf at Baptiſm.

Secondly, And now I am to ſhew you, how much the forming of ſuch a *Reſolution*, as you have ſeen, will conduce to the Performance of your Baptiſmal Covenant.

And 1ſt, it will go a great way towards it to be *Determin'd in your Will*, and fix'd in your Purpoſes; the having a Will and Mind to a thing, being that which will put a Perſon on to do any thing towards the attaining it. As we daily ſee thoſe who are *Reſolv'd to be Rich*, ſpare

ſpare no Pains, nor Care, and ſtick at no Dangers that they may compaſs their beloved *Mammon.* And indeed, Reſolution is neceſſary towards the gaining of any Point where there is Danger and Difficulty in the way.

But eſpecially, it is highly neceſſary to be very Reſolute in oppoſing the Temptations of Satan, *whom to reſiſt* you muſt be *ſtedfaſt in the Faith*, 1 Pet. 5. 9. He will try all Methods, not only by ſubtilty, but by force, to engage you in Sin, and therefore you muſt *Put on the whole Armour of God, that ye may be able to ſtand in the Evil Day, and having done all to ſtand*; that is, all will be little enough to enable you to ſtand, but *ſtand* therefore you muſt, *having your Loins girt*, ſays the Apoſtle, *Eph.* 6. 13, 14. which Words do expreſs the utmoſt Reſolution as neceſſary to defeat him. And that will do; for when he finds a Chriſtian is *Reſolv'd*, he then leaves him to the Conduct of God's Holy Spirit.

And the ſame Reſolution is alſo neceſſary to overcome the *Luſts of the Fleſh*, which are boiſterous Enemies, and you muſt, out of hand, *cut them off, and pluck them out*, *Matth.* 5. 29. for elſe, whilſt you Parley with them, they will ſlide into your Hearts. And laſtly, the *wicked Men* of the World are by no means ſo ſucceſsfully Reſiſted, as by letting them know, that you are reſolved againſt thoſe Ways and Courſes they would draw you into; for finding you reſolv'd, lewd Companions will no longer haunt you.

And

And therefore, 2*dly*, your Reſolutions will be the more powerful to repel all ſort of Temptations, the more *publick* they are, and eſpecially if Seal'd to in ſome *Solemn Ordinance*, as at Confirmation, or at a Sacrament; for then your Reſolutions will be confirm'd as it were, by a Solemn Vow and Oath took in the Preſence of God, and his Church; and Solemn Vows and Oaths being what all Men's Conſciences, which are not ſear'd, will abhor to Violate, your Reſolutions ſo ſtrongly bound down upon you, will ſcarcely be broken by you. Having *ſworn*, your own Conſcience will preſs it upon you, that you muſt *perform it, and keep his Righteous Judgments, Pſal.* 119. 106. And upon ſuch an occaſion it may be ſaid, and ſucceſsfully laid home to you by the Miniſter of God, or by any other kind Friend and Admoniſher, *Thou haſt Vouched the Lord this Day to be thy God and to walk in his Ways, and to keep his Statutes, and to hearken unto his Voice. And the Lord hath avouched thee to be his peculiar Servant, that thou ſhouldſt keep all his Commandments, Deut.* 26. 17, 18. Than which, there cannot be a more obliging and forcible Conſideration preſented to any Perſon, to keep him ſtrictly to his Baptiſmal Covenant and Engagements.

But, Secondly, *your Reſolution to be faithful in your Covenant with God, muſt be made, not in Confidence of your own Strength, but of God's Grace and Aſſiſtance.* For, alas! if we conſider our ſelves, ſuch is our natural Weakneſs, that *we are not ſufficient of our ſelves to think any thing as of our ſelves*, 2 *Cor.* 3. 5. ſo that we cannot Promiſe,

mise nor Vow that we will Renounce the World, the Flesh, and the Devil, or that we will Believe in God, and Obey him, in confidence of our own Strength. Yet in full Assurance of the Help of God, we may firmly Resolve with a So I will; *for I can do all things through Christ who strengthens me. Phil.*4.13. But then,

Thirdly, *It is Prayer must obtain that Help and Assistance.* You must pray unto God to give you his Grace, that you may continue in the same unto your Lives end. Importunate Prayer is a powerful Means to procure from God a supply for all our Wants, for *this is the Confidence that we have in him, that if we ask any thing according to his Will he heareth us,* 1 *Joh.* 5.14. But nothing certainly is more agreeable to his Will, than that we should ask that Grace and Assistance which alone can enable us to serve and obey Him; and therefore we may be sure of never failing in such our Petitions. And for the same reason, as well as other more weighty ones, you may also promise your selves a Blessing upon your Endeavours, from the Benediction and Prayers, accompanied with the *Laying on of Hands*, of the Father of the Church, when in Confirmation the Bishop shall pray unto God, to *encrease in you the manifold Gifts of Grace, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Ghostly Strength, the Spirit of Knowledge and true Godliness, and to fill you with the Spirit of his holy Fear, now and for ever.*

THE

THE

XXVIII. LECTURE.

And by God's Help ſo I will.
And I pray unto God to give me his Grace, that I may continue in the ſame to my Lives end.

HAving ſhew'd you how effectual a Means Holy *Reſolution* will be towards the performance of your Covenant with God.

Secondly, I come now to ſhew you, that it muſt be a Reſolution took up, not in Confidence of our own Strength, but of God's Grace and Aſſiſtance. In order to make which appear.

I. I will repreſent to you how weak naturally we all are; and how unable of our ſelves to overcome Temptations, and to perform our Covenant with God.

II. I will then ſhew you, what the Divine Aſſiſtance is; and what meaſures of it proportionably to ſuch our Neceſſity, God will beſtow upon you.

And as to the *Firſt*, our own natural Weakneſs, which makes the Divine Aſſiſtance ſo neceſſary to us; nothing is more certain than

that the whole Nature of Man is miserably Deprav'd by Sin. Ever since the Fall of our First Parents, the Light of our Understanding, which shou'd direct, is become dark and dim; our Wills crooked and perverse; our Affections are set upon Earthly Things; and our Lusts and Appetites are wholly bent after what pleases our Senses, in direct Opposition to the Laws of God, and of right Reason. We see, as the Apostle Words it, *Rom.* 7. 23. *A Law in our Members, warring against the Law in our Minds, and bringing us into Captivity to the Law of Sin, which is in our Members*; so that were it not that Christ, amongst other high Benefits, has purchas'd for us sufficient Grace to Renew us throughout, we might have always reason to bewail our State in the following Words of the Apostle, Ver. 24. *O wretched Man that I am, who shall deliver me from this Body of Sin*; But now have reason to *thank God, through Jesus Christ our Lord.* Ver. 25. *For we can do all Things through Christ that strengthened us. Phil.* 4. 13.

Secondly, And what the Divine Assistance is, and what Measures of it, proportionably to our Natural Necessity, God will bestow upon us to enable us to perform our Covenant with him, I will next shew you.

And, by *God's Grace*, I do mean, *A secret Power and Efficacy of the Divine Spirit, accompanying the Word into the Mind and Will, by means whereof the Gospel does more readily and effectually work upon both, to the Renewing of them, and to the restoring the Image of God into the Soul*; *namely*,

that

that Righteouſneſs and Purity which we had loſt by our Fall. Such is the Divine Aſſiſtance.

And the Meaſures of it were, and always will be, ſuch as are proportionable to the Neceſſities of the Church. Governours and Teachers in the Church ſhall have the *Spirit of Government*, and *Gift of Teaching*, and every private Chriſtian may expect ſuch Graces and Aſſiſtances as are neceſſary and proper for him.

In the firſt Ages, when the Occaſions of Divine Aſſiſtance were *Extraordinary*, then did Chriſt beſtow upon his Apoſtles, and others, divers Extraordinary Gifts; *viz. Of Miracles, Prophecy, Diſcerning of Spirits, divers kinds of Tongues, and the Interpretation of Tongues*, 1 *Cor.* 12. 10. But now, that the Church is eſtabliſh'd, and the Truth of Chriſtianity already Prov'd and Believ'd, God does aſſiſt the Miniſters of Religion only with the *Ordinary* Graces of his Spirit, in the diſcharge of their Miniſtry.

And yet even the Ordinary Aſſiſtances are *Extenſively* very large; inſomuch that every Power and Faculty of our Nature, our Underſtandings, Wills, and Affections, which are ſo much deprav'd, ſhall be ſo ſtrengthened by the Divine Efficacy, as to diſcharge their proper Parts in the Service of God. Upon which account all our Chriſtian Vertues are called the *Fruits of the Spirit. Gal.* 5. 22.

And the Divine Grace and Aſſiſtance is alſo *Intenſively* very powerful and ſtrong in the working of this Change within us: The Goſ-

pel being not a *Letter that killeth*, as was the Law, but the *Spirit which giveth Life*, 2 *Cor.* 3.6. that is, Grace which is the Gift of the Spirit, is now join'd to, and goes along with the Goſpel in a far greater degree than it did under the Law. And that in ſo powerful a manner, that St. *Paul* tells us, that *neither is he that Planteth any thing, nor he that Watereth, but God that giveth the Increaſe*, 1 *Cor.* 3.7. Where the whole Succeſs of our Preaching, in rendring it effectual, he tells us, is from God's Grace, not from our Skill who preach it. And ſo much for the ſecond Means, whereby you ſhall be enabled to perform your Covenant with God, namely, the Help and Aſſiſtance of God.

THE

THE

XXIX. LECTURE.

And I pray unto God to give me his Grace, that I may continue in the same unto my Lives end.

IN these Words you have Prayer set down, as a third Means whereby you will be enabled to perform your Covenant with God. And in order to make it appear such to you,

First, I will shew you what is meant by praying unto God.

Secondly, I will lay before you how, and in which way Prayer will be effectual to the performance of your Covenant.

And, *First*, By Prayer, in the largest Sense of the Word, is meant any Addresses made unto God, as well *Confessions* and *Thanksgivings*, as *Petitions* and *Intercessions*, as appears in the Instance of the Pharisee and the Publican, *Luke* 18.10. both which are said to *go up to the Temple to pray*, when the one *Thank'd* God, that he was so Perfect, the other *Confess'd*, he was a great Sinner.

Secondly, And now I am to shew you, how effectually Prayer will contribute towards the

performance of your Covenant. And this it will do ſeveral ways.

1. As it will *morally diſpoſe* you to be Obedient unto God. For if being in the Preſence of an excellent Perſon will caſt an Awe upon you, ſo that you cannot eaſily think, much leſs do a baſe Action; how much more will it Influence you to be Good and Vertuous, if you ſhall conſtantly approach the Divine Preſence in Prayer.

Nay, 2. Conſtant Prayer will more than diſpoſe you. It will *naturally inforce you* to be faithful towards God. I mean, it is a Duty of that Nature, that it is ſcarcely to be imagin'd how any one ſhould perſevere in Prayer, and yet perſiſt in withal to violate his Covenat with God: The Wiſe man aſſuring us, *Prov.*28. 9. that *He who turns away his Ears from hearing the Law, that his Prayer ſhall be even an Abomination to the Lord.* But,

3. And eſpecially Prayer, duly Qualify'd, will be a moſt effectual means to enable you to diſcharge your Covenant, as it procures for you the Grace and Aſſiſtance of God, without which you cannot perform it; Of which you have a full Proof, *Luke* 11. 13. *If you being Evil know how to give good Gifts to your Children, how much more ſhall your Heavenly Father give the Holy Spirit to them that ask him?* Which Words do, with a great deal of Force, ſhew how plentifully God will give you his Grace, to enable you to ſerve him, if you ſhall ask it of him. And let this ſuffice to have ſpoken of

thoſe

those several Means, whereby you shall be enabled to perform your Covenant with God.

THE XXX. LECTURE,

Wherein I was made.

HAving Explain'd to you the Doctrine of your Baptismal Covenant, in what pertains to the Nature, Terms, and Conditions of it; the Sacrament and Solemnity whereby you enter'd into it; the Obligations upon you to perform it; and the Means whereby you may be enabl'd to discharge it; it remains now only to account for two *Circumstances* relating to it; namely, *First*, The *Time when*. *Secondly*, The *Persons by whom, as by Proxies, you were Initiated into the Covenant of Grace.*

And, *First*, As to the *Time when*; This, as is imply'd in these Words, Wherein I was made, was in your Infancy, an Age thought by some very improper to enter into a Covenant by Baptism; and therefore I shall have occasion here to vindicate *Infant-Baptism*, or to justify your having been Initiated into the Covenant of Grace by Baptism, even whilst you were Infants, having been the Children of Believing Parents.

I say, *Having been the Children of Believing Parents*; for that such have a right to be Baptiz'd, or to be took into Covenant, may be fairly concluded from that of St. *Paul*, 1 *Cor.* 7.14. *For the Unbelieving Husband is Sanctify'd by the Wife; and the Unbelieving Wife is Sanctify'd by the Husband, else were your Children unclean, but now are they Holy.* Where Children are said to be *Holy*, not as *Inherently Sanctify'd*, but as *Privilegially*, or *Federally Holy*; just in the same Sense as St. *Peter*, 1 *Ep.* 2. 9. calls the whole Catholick Church of Christians, Holy, *Ye are a Holy Nation, a Peculiar People*, meaning thereby that they were Holy by Profession, as being Confederated with a Holy God, by a Holy Religion and Covenant. And if the Children of one Believing Parent have the Privilege to be accounted thus Holy, much more may the Children of both. But for farther Evidence, I will briefly prove these Six Particulars.

I. That Infants were Initiated by Circumcision, into that Evangelical Covenant made with *Abraham*.

II. That they were Initiated both by Circumcision and Baptism, into that Legal One deliver'd by *Moses*.

III. That it was, without all doubt, the Intention of our Saviour, that under the Gospel Covenant likewise they should be Baptized into the Covenant of Grace.

IV. That agreeably to the Mind of their Master, the Baptizing of them into it, was in all

all probability practis'd by the Apoſtles of Chriſt.

V. That it is very agreeable to the Ends and Reaſon of Baptiſm, and the Nature of the Covenant of Grace, that they ſhould be Baptized into it.

VI. And *laſtly*, That it is a happy, a mighty Advantage for thoſe Infants who have at that Age been Baptized into it. And,

I. *I ſay Infants were Initiated by Circumciſion to that Evangelical Covenant made with* Abraham. The Covenant made with *Abraham*, *Gen.*17. wherein it was promis'd, that *in his Seed all the Nations of the Earth ſhould be Bleſſed*, was the ſame in Subſtance with the Second Covenant made with *Adam*, *Gen.*3.15. wherein it was promiſed, that *the Seed of the Woman ſhould bruiſe the Serpent's Head*; that is, ſhould deſtroy the Devil's Kingdom. And it was the ſame alſo in a more imperfect Edition of it, with that which was made with Chriſt; for it contain'd the ſame Goſpel Promiſes of Pardon, Juſtification, and Happineſs, by conferring of which, *Abraham*, and we, and all his Spiritual Seed, are *Bleſſed*; and it had the ſame Condition on the Performance of which thoſe Promiſes did depend, *viz.* an Obedient Faith, for *Abraham Believed in God, and it was accounted to him for Righteouſneſs.* Rom 4.3.

And now, that Infants, even at Eight Days old, were then to be Initiated into this Covenant by Circumciſion, is to be ſeen, *Gen.*17.11,12. And if Infants were then to be Initiated by an

Out-

Outward Rite, why not now, since it is but the same Covenant? Especially when it is consider'd, that as he was cut off from the Covenant who was not Circumcis'd, *Gen.* 17. 14. *The Uncircumcis'd Manchild, whose Flesh of his Foreskin is not Circumcis'd, that Soul shall be cut off from his People:* So that Person is to be Excluded the Church, who is not Baptized; for it is expressly said, that *Except we be born of Water, and the Spirit, we cannot enter into the Kingdom of Heaven. John* 3. 5.

II. *And as Infants was Circumcised into that Evangelical Covenant made with* Abraham; *so they were both Circumcis'd, and all Baptized into that Legal One deliver'd by* Moses. That they were admitted by Circumcision, no one doubts; but that they were Baptized, is not so commonly understood and known, but wants not its Evidence even from Scripture; as 1 *Cor.* 10. 1,2. where St. *Paul* tells us, *All our Fathers were under the Cloud, and all passed through the Sea, and were all Baptized unto* Moses; that is, the Religion of *Moses, in the Cloud, and in the Sea.* And that their very Infants, as well as their Parents, were so Baptized is certain, for that *all were alike under the Cloud, and in the Sea.*

And as for the Testimony of *Jewish* Writers, they tell us, that during their Travels through the Wilderness, their Children, instead of being Circumcis'd (which would make them sore for Travelling) were Baptized into the Religion of *Moses*, and that in all Ages,

Pro-

Proſelytes and their Children were admitted by Baptiſm.

III. *And now it ſeems to me beyond all doubt, to have been the Intentions of our Saviour, that Children ſhould continue to be Initiated into the Chriſtian Church by Baptiſm alſo, he having Adopted the* Jewiſh *Rite of Baptiſm, for the Sacrament of Initiation, without excluding Children from being Baptized:* For finding it Cuſtomary in the *Jewiſh* Church to Baptize them into Covenant with God, if he had deſign'd any Alteration of the Perſons, he would certainly have forbidden Children to be Baptized. And finding it Cuſtomary ſo to Initiate them, there was no neceſſity of his giving any new Command about it, as being Practis'd already. And it is ſufficient Warrant to continue the uſe of it to Infants, that when he Adopted Baptiſm to be a Chriſtian Sacrament, he did not forbid it to Children, whom he found in Poſſeſſion of it.

IV. *And agreeably to the Mind of their Maſter, the Baptizing of Infants into the Covenant of Grace, was in all probability practis'd by the Apoſtles of Chriſt.* For why? In three ſeveral places, namely, *Acts* 16. 15. and again, *v.* 33. and 1 *Cor.* 1. 16. we find that *whole Families* were Baptized: And as it is ſcarcely to be believ'd, that there were not Children in ſome of them; ſo if there were, it muſt be concluded, that they alſo were Baptized; eſpecially if we conſider, that it was the known Cuſtom in the *Jewiſh* Church, from which Chriſtian Baptiſm was deriv'd, of Baptizing all, both Children and

and Servants, together with the Heads of the Families, when any were Proſelyted and Converted.

V. *And it was very agreeable to the Ends and Reaſon of Baptiſm, and the Nature of the Covenant of Grace, that Infants ſhould be Baptized into it.* It is a very unreaſonable Prejudice to think that Infants are not capable of entring into Covenant with God. The contrary of which does plainly appear, *Deut.* 29. 10,11,12. *Ye ſtand this day, all of you before the Lord your God, your Tribes, your Elders, your Little Ones, that thou ſhouldſt enter into Covenant with the Lord thy God.* And that Circumciſion, the Token of the Covenant, *Gen.*17.11. was imprinted upon Infants is what every Body knows.

Nor is there any think, in the Nature of the thing, that ſhould exclude Infants from being Parties in it. It conſiſts, as has been often ſaid, of certain Invaluable *Privileges* and Benefits made over to us on God's Part, and of certain very reaſonable *Conditions* to be perform'd on ours. And they are doubtleſs capable of having Privileges conferr'd upon them: For the Child of an Attainted Rebel may be reſtor'd to his Blood; and Minority is no hindrance to the Inheriting of an Eſtate. Nor are they leſs capable of being bound to Conditions, as appears from the now cited place of *Deut.* 29.13. where the Children, as well as the Elders, enter'd into Covenant, oblig'd themſelves to *be to God a People.*

VI.

VI. And laſtly, *And indeed, it is to be accounted a very great Privilege and Advantage to thoſe Infants that have been ſo early enter'd into Covenant with God.* And this it is, *Firſt*, Upon the account of their having Original Sin now waſh'd off, and no more imputed to them; the firſt Covenant which bound it down upon them, being not only *Nail'd to the Croſs of Chriſt*, but particularly Cancel'd as to them; ſo that the Condemning Force of it is took away as to their Particulars, by their being admitted into another more Gracious and Merciful Covenant. *Secondly*, And it is their Advantage and Happineſs, that they have been engag'd thereby ſo early in the Service of God. By this means they become pre-engag'd to God, before that the Devil, and their Spiritual Enemies can attempt to withdraw them; and it will be their Parents Faults, who ſhall not give them an early Inſtruction, if they Revolt from him. So that upon the whole, if all theſe Reaſons now given for *Infant Baptiſm* ſhall be rightly conſider'd, eſpecially as they depend upon, and add ſtrength to one another, I cannot ſee but that they carry the greateſt Force in them to prove the Reaſonableneſs, the Expedience, the Neceſſity of your having been admitted by Baptiſm into the Covenant of Grace, even in your Infancy; which was the firſt Circumſtance to be accounted for, relating to this great Affair of your entrance into Covenant with God. The ſecond is, your being preſented by *God fathers* and *God-mothers*, and is the laſt thing I am to ſpeak to you upon, relating

lating to this great Subject of your *Baptiſmal Covenant.*

THE

XXXI. LECTURE.

Qu. What did your God-fathers and God-mothers then for you?
A. They did Promiſe and Vow three Things in my Name.

THE introducing you into Baptiſm by *God-fathers* and *God-mothers*, is the Second and Laſt Circumſtance to be here accounted for, relating to your entrance into Covenant with God at your Baptiſm. And becauſe the Reaſonableneſs of it is not ſo well conſider'd by ſome, I will therefore enquire.

I. Into the Meaning and Importance of the Words, God-fathers and God-mothers.

II. Into the Nature of their Office; They did Promiſe and Vow three things in my Name.

III. I will ſhew what reaſon the Church had to appoint God-fathers and God-mothers, both to Repreſent, and to Engage for the Infant in Baptiſm.

IV. And

IV. And *Laſtly*, For the further Juſtification of the Thing out of Scripture, I will prove from thence, as a Power and Authority given by Chriſt, to the Governours of the Church, to make ſuch reaſonable Conſtitutions as they ſhall think fit, for the greater Order and Decency of Divine Adminiſtrations, and the better Edification of the Souls of Men; ſo that their appointing of *God-fathers* and *God-mothers*, was a moſt excellent and uſeful Inſtitution to this purpoſe.

And, *Firſt*, I am to enquire into the Importance of the Words, God-fathers and God-mothers. And, in ſhort, they do ſignify *Sureties* and *Bondſmen*; and are a Collateral Security, join'd together with the Natural Parents, in behalf of their Children, which are enter'd into Covenant with God. And this their Security is given to God and his Church, that they will be Inſtruments in begetting them to God.

Secondly, And as to the Nature of their Office, it imports theſe Three things.

1. An expreſs Engagement given by Chriſt and his Church, to the *God-fathers* and *God-mothers* in behalf of thoſe Infants preſented to Baptiſm, that ſo ſoon as they become capable to be Taught, they ſhall be Inſtructed in the Nature of that Covenant, which they their *Sureties* have undertook for them. They Engage, that they will take care to have thoſe Infants, whom they have preſented to Baptiſm, Catechiz'd in the Nature of that Covenant they have in the way of Proxy for them, enter'd into; which is the Importance of theſe Words,

Words, given in charge to the *God-fathers* and *God-mothers*; remember, that *it is your Parts and Duties, to see that this Infant be Taught, so soon as he shall Learn, what solemn Vow, Promise, and Profession he hath here made by you*; which it is the proper work of Catechising to teach them.

2. Having thus took care to have them well Instructed by Catechising, in the Articles and Conditions of their Covenant, their next Care must be to Admonish and Advise them seriously to apply themselves to live according to those Obligations laid upon them in their Covenant with God; for so it follows in that most excellent Exhortation given to the *God-fathers* and *God-mothers* after Baptism, *Ye shall take care that this Child shall be Vertuously brought up, to lead a Godly, and a Christian Life.* And then,

3. They are to take care that at Years of Discretion, the Child should take his Vow upon himself, before the Bishop in *Confirmation*; for so their Charge runs; *Ye are to take care that this Child be brought to the Bishop to be Confirm'd by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments in the Vulgar Tongue.* So that the utmost Importance of these Words, **They did promise and vow three things in my Name**, is, 1. an Engagement to Christ and his Church, in the behalf of the Baptized Infant, that so soon as he becomes capable, he shall be instructed in his Covenant. 2. That he shall be Admonished to live according to it. And, 3. That he shall solemnly declare it his sincere Intentions so to do.

Thirdly,

Thirdly, If we now conſider what reaſon the Church had to appoint *God-fathers* and *God-mothers* to the 'foreſaid Purpoſes.

1. It is ſufficient to juſtify this Uſage, that is for the better Order and Decency of the Adminiſtration, that ſome ſhould be the Mouth of the Child; that ſo whilſt God by his Miniſter does Promiſe on his Part ſuch invaluable Privileges, the Child, who is ſo infinitely concern'd, may not be ſilent, but may engage to perform the Conditions of his; ſince a Silence on his ſide would look like a ſullen, ungrateful Refuſal of ſuch gracious Overtures, and Terms of Mercy, which would be very indecent.

2. And it is of exceeding great Concernment to the Church of Chriſt, that Security be given that every one who is admitted a Member into it, ſhould live to the Reputation and Intereſt of it. This is no more than what Societies, whoſe Honour and Intereſt is of infinite leſs Conſequence do require; there being no *Corporation* and *Company*, that will admit into them any Member, from whom they apprehend any Danger, without giving Security againſt all Diſadvantages that may accrue by his Admiſſion. And ſhall not the Church of Chriſt, whoſe Members, if they ſhould prove Scandalous, it would be of exceeding great Diſadvantage to it, take ſuch a reaſonable Security as may be moſt likely to prevent ſuch a Miſchief to it, as the having ignorant and vitious Members of it?

Nor is it ſufficient Security to the Church, that the Parents are bound to take this Care of their Children. Parents may Dye, or be Careleſs; and too much Precaution cannot be taken in a Matter of ſuch Conſequence, where the Intereſt and Reputation of the Church of God, and the Salvation of Mens Souls, is ſo much concern'd.

Nor indeed is the Charge given to the *God-fathers* and *God-mothers* any unreaſonable Impoſition in itſelf, it being a Care little more than what is required from one Chriſtian to another in common Charity; that is, to aſſiſt in the Chriſtian Education of thoſe who want ſuch Care to be taken of them; and to inſtruct the Ignorant, and to admoniſh them that they do not Err. It is a a Piece of Charity, which is more or leſs incumbent upon every one: But *God-fathers* and *God-mothers*, by the Nature of their Office, have peculiar Occaſions to exerciſe it put into their Hands; and for ſo doing they may expect the greateſt Rewards; the Apoſtle having inform'd us, That *he who ſhould ſave a Soul from Death, ſhall cover a multitude of Sins. James* 5.20.

THE

THE

XXXII. LECTURE.

Qu. What did your God-fathers and God-mothers then for you?
A. They did Promise and Vow three Things in my Name.

HAving shew'd you, I. The Meaning of the Words, *God fathers* and *God-mothers*.

II. The Nature of their Office. And,

III. What Reason the Church had to Appoint *God-fathers* and *God-mothers*, both to Represent and Engage for the Infant in Baptism.

IV. And, *Lastly*, besides the Reason of the Thing, for the further Justification of the Use of *God-fathers* and *God-mothers*, to introduce Infants to Baptism, I will prove out of Scripture, as a Power and Authority given by Christ to the Governors of the Church, to make such Reasonable Constitutions as they shall think fit, for the greater Order and Decency of Divine Administrations, and the better Edification of the Souls of Men: So that the Churches Appointing of *God-fathers* and *God mothers*, was a most Excellent, Rational, and Useful Institution to this purpose.

I say, *Besides the Reason of the Thing*; for it is sufficient to justify any *Ecclesiastical Institution*,

that it be reasonable, though not particularly enjoin'd by any express Scripture. Some Things indeed there are in Religion, quite above our Natural Reason, as the Mysteries of Christianity: And other Points of Faith and Practice, though they are cognizable by right Reason, *Yea, and why even of your selves*, says our Saviour, *Judge you not what is right*, Luke 12.57. Yet it is by Scripture, as the most perfect Rule that we are to be Govern'd in the Belief and Practice of such Things. But as to those Modes and Circumstances requisite for Order and Decency in Divine Worship, and for the greater Solemnity of Divine Administrations, it is wholly left to the Reason and Discretion of Church Governors to appoint such, as appears from 1 *Cor.* 11.13, 14, 16. *Judge in your selves, is it comely that a Woman pray with her Head uncovered, doth not even Nature*, that is the Reason of the Thing, *teach you? But if any Men be Contentious, we have no such Custom, nor the Churches of God*; that is, if People will be so perverse, I think it sufficient to tell them, as that which ought to govern them, the Nature and Reason of the Thing, and the Custom of the Church is against them. Well, but to make this Matter clear, upon the due understanding of which, the Peace of the Church does so much depend;

First, I will farther prove out of Scripture, that there has been a Power and Authority given by Christ to the Governors of the Church, to make such reasonable Constitutions as they shall think fit, for the greater Order and Decency of Divine Worship, and for the better Edification of the Souls of Men. And then,

Secondly,

Secondly, I will ſhew you, that their appointing *God-fathers* and *God-mothers* was an excellent and uſeful Inſtitution to that purpoſe.

And as to the *Firſt*, in order to make that appear, it is very conſiderable, that ſuch a Power was allowed to the Governors of the *Jewiſh* Church, wherein, though there was little need, one would think, of adding to their Ritual, God himſelf having ſo particularly preſcrib'd Things of that Nature; yet we find that our Saviour Chriſt did himſelf obſerve the Feaſt of *Dedication*, *John* 10.22. though a Feaſt not of any Divine Appointment. And as many other Obſervances amongſt them were of meer Humane Inſtitution, ſo our Saviour commanded his Diſciples to be conformable to them, *Matth* 23.2,3. ſaying, *The Scribes and Phariſees ſit in Moſes's Chair, and therefore whatever they bid you obſerve, that obſerve and do.*

Nor does he correct that Command of his, when, in another Place, *Mark* 7.7. he Reprimands the *Phariſees*, for *Teaching for Doctrines the Commandments of Men:* Thoſe Commands of theirs, which he there means, not being about Things of an indifferent Nature in themſelves, but Commands that did indeed overturn the Moral Law, as the Command of denying Maintenance to their Parents in Neceſſity, under pretence of having Devoted their Subſtance before to God; by which Evaſion, he tells them, They made the Commandment of God, concerning *Honour* due to Parents, of none effect by their Traditions, Ver. 13. and tells them withal, That *in vain did they worſhip God, Teach-*

ing thus for Doctrines the Commandments of Men. So that it remain, there was a Power given to the *Jewish* Church to Appoint such Things as did pertain to the Publick Worship.

And the same Power continued also to those who presided in the Christian, our Saviour committing it to their Care, that *all Things* in Church Assemblies *should be done unto Edifying*, 1 *Cor.* 14.12. and that *all Things should be done Decently, and in Order*, Ver. 40. which Commands being only general, without particularly expressing all the ways whereby those Things may be provided for, he must of necessity be supposed to leave it to the Discretion of Church-Governors to appoint, what, according to the Change and Customs of Times and Places (which in these Things do often vary) they in their Wisdom should think to be most fit, decent, and orderly to be observ'd. And the People he commanded to *Obey them that should have the Rule over them, Heb.* 13.17. *And to submit themselves to every Ordinance of Man for the Lord's sake* 1 Pet. 2.13.

The Apostle indeed, *Gal* 5.1. bids them *stand fast in the Liberty wherewith Christ hath made them free, and not to be entangled again in the Yoke of Bondage* But this was a Liberty from the Yoke of *Moses*'s Law, which neither they nor their Fathers were able to bear, which he bids them maintain; and relates nothing to the Observance of decent Ceremonies in Divine Worship, which are far from being any Yoke.

Nor

Nor are such Constitutions an *adding to the Book of Life*, a Thing forbid under a severe Penalty, *Rev.* 22. 18. But are indeed, on the Governor's Part, no other than an Executing the Commands of the *Book of Life*, given 1 *Cor.* 14 12,40. as was before shewn. So that, I hope, by this it does appear from Scripture, That there has been a Power and Authority given by Christ to the Governors of the Church, to make such reasonable Constitutions as they shall think fit, for the greater Order and Decency of Divine Worship, and for the better Edification of the Souls of Men. And now,

Secondly, I am to shew you, that their appointing of *God-fathers* and *God-mothers* was a most useful Institution to this purpose; that is, that it is an Appointment which contributes much to the decent Administration of Baptism, and that it is also very serviceable to the Edification of the Baptized Members of Christ's Church. How much it makes for the Decency of the Administration, I have already shew'd you: And that it will likewise contribute much to the Edification of the Persons Baptized, will not be doubted, if we consider,

1. The Nature of their Office.

2. The good Effects we often see of Persons having had *God-fathers* and *God-mothers*, as Sureties for them in Baptism.

And, first, if we consider the Nature of their Office, it cannot but be that Persons who have undertaken to instruct, and to admonish Youth, and to bring them to Confirmation, should ve-

ry much contribute to their Edification. And it would be readily own'd, did all Persons who take upon them to be Sureties for others, make a Conscience of discharging their Obligations; but most are generally too regardless of what they have undertaken.

But however, Secondly, there are often seen good Effects of Persons, having had *God-fathers* and *God-mothers* in Baptism, to whose pious Care many poor Children owe their Education, and all the Care that hath been taken of them, when their irreligious Parents have been careless of them, or their Poverty would not enable them to provide them of Schooling, Books, and the like; which good Effects would be more seen, were none admitted to be Sureties for others, who have not themselves communicated in the Lord's Supper, as the Church does appoint: For such would make a Conscience of their Engagements. So that it is not the Churches Fault, that the *God-fathers* and *God-mothers* do not do all the good they might. But the Office tending so much, as in its own Nature it does, to the Edification of the Baptiz'd, and to the decent Administration of Baptism, as has been shew'd; this is sufficient to justify the Governors of the Church, in appointing of God-fathers and God-mothers to introduce Children to Baptism.

THE

THE CONCLUSION.

I Have in way of Comment upon the *Preliminary Queſtions and Anſwers* of the Church-Catechiſm, giving an account of your *Baptiſmal Covenant*, in which my Chief Deſign has been to prepare you who are Young, for a very Neceſſary and Solemn Ordinance, *viz.* Confirmation. And now in *Concluſion*, the better to apply the foregoing Diſcourſes to that purpoſe,

I. *I will briefly ſum up what has been ſaid upon the Doctrine of your Baptiſmal Covenant.*

II. *I will repreſent how extreamly fit it is, that all who have been Baptiz'd in their Infancy, having been firſt Inſtructed in the whole Nature of that their Baptiſmal Covenant; I will ſhew how fit it is that they ſhould voluntarily Recognize, Ratify, and Renew the ſame at Confirmation. And I will anſwer thoſe Objections that may diſcourage any from it.* And,

III. *I will then give you ſome brief Directions for your more Solemn and Serious Ratification of your Baptiſmal Vows in Confirmation, together with ſome proper Devotions, for the uſe of ſuch as are to be Confirmed.*

And

And as to the firſt; The ſum of what has been ſaid upon the Doctrine of your *Baptiſmal Covenant*, is briefly this, namely, That in your Baptiſm you were Incorporated into that Holy Society of Men, which is call'd the Church of *Chriſt*, and were made your ſelves *Members* of it. You were *Adopted* to be his *Children*, and ſuch as he would have a peculiar Care of, and would indulge with ſingular Favours. And as the Perfection of all, you had then an *Inheritance* of the Kingdom of *Heaven* enſur'd to you, ſo as to have a Legal Right conferr'd upon you to all thoſe unſpeakable Joys contain'd in that State. All theſe peculiar Favours you had then conferr'd upon you on God's part, on theſe Terms and Conditions to be made good on yours; namely,

That you would firſt utterly *Renounce* thoſe great Enemies of God, the *Devil*, the *World*, and the *Fleſh*. The Devil, becauſe he had Rebell'd againſt his Creator, for which he was Baniſh'd Heaven, and has been ever ſince endeavouring to withdraw Mankind to partake and ſide with him in the ſame wicked Revolt. But you have Covenanted with God that you will utterly abhor ſo baſe a thing, as to ſide with ſo curſed a Spirit, either by your own Sins, or by tempting of others to ſin. And that you will be always upon your guard againſt all his curſed Wiles, whereby he would withdraw you into ſo foul an Apoſtacy from God. As to the *World*, becauſe the greateſt part of Mankind have been prevail'd upon by this wicked Spirit to deſert their Creator; you have Covenanted to *Renounce* their ways, ſo as not to be tempted

tempted by their Examples, their Company, their Perſwaſions, their Threats, or their Promiſes, to deſert alſo the great Captain of your Salvation Jeſus Chriſt. And as to the Material World, that neither the Riches, the Honours, nor the Pleaſures of it ſhould allure you, nor the Evil and Vexatious Things of it ſhould fright you into ſin. And laſtly, as to theſe Enemies of God and us, you did ſolemnly engage your ſelves to exerciſe a continual Warfare againſt the *Corrupt Luſts* of your ſinful Nature, which are ever and anon Rebelling againſt the Dictates of your own Reaſon, and of the Holy Spirit of God. Thus in your Baptiſm you did Covenant to *Renounce the Devil, the World, and the Fleſh.*

And you did, on the contrary, then engage, as you have ſeen, that you would give a hearty and ſteady Aſſent to all thoſe Divine Truths reveal'd to you in the Scripture, and given to conduct you to Heaven; particularly and eſpecially that you would give an entire Credit to thoſe Great and *Fundamental Articles* of *Chriſtian Faith* contain'd in your *Creed*, and that you would ſo throughly *Believe* them, as to be influenc'd by them to the performance of the

Third thing you engag'd in your Baptiſm, and that was, that you would *ſincerely* and *entirely obey God's Holy Will and Commandments, and walk in the ſame all the Days of your Life.*

This was that Covenant we made with God in our Baptiſm. It was obtain'd for us when we were under Condemnation for the breach of our firſt Covenant, whereby we had Rebell'd againſt

againſt God, and took part with the Devil. For being in this miſerable Condition, then did the Eternal Son of God ſacrifice his own Life to make Satisfaction to the Divine Juſtice for our Sins; and did moreover mediate with his Father for us, that we might be receiv'd into Favour upon the Terms now mention'd. And he did not only come down from Heaven himſelf to *Call us into the State of Salvation*, but ſent alſo his Prophets, Apoſtles, and Miniſters, as his Embaſſadors, in all Ages, to invite Mankind into it, and to *pray them in Chriſt's ſtead, to be reconciled to God.* 2 *Cor.* 5. 20.

And ſo many of the World as have hearken'd to that *Call*, have been admitted by Baptiſm to thoſe Terms of Reconciliation; and have in that ſolemn Ordinance dedicated themſelves to the Service of God, and have Vowed to perform it, as has been now declared. To be faithful to which Vows, you have all poſſible Obligations lying upon you, and particularly, becauſe you have ſo ſolemnly at your Baptiſm, ſworn to perform it. And in order to that, ſince *Chriſtian Reſolution*, eſpecially if publickly and ſolemnly made, will have a great force in it, to preſerve you from the Power of Temptation, you muſt therefore *ſtedfaſtly Reſolve* to continue Faithful in your Covenant; only this you muſt take care of, not to Reſolve *ſo to do*, in Confidence of your own Strength, but of God's Grace and Aſſiſtance, which you muſt therefore earneſtly *pray to him for.* And this is the Sum of what has at ſeveral times been diſcours'd to you upon your *Baptiſmal Covenant.*

Secondly,

Secondly, I am now to represent unto you how extreamly fit it is, that all who have been Baptized in their Infancy, having been first Instructed in the whole Nature of that their Baptismal Covenant; I am, I say, to shew how fit it is, that they should voluntarily Recognize, Ratify, and Renew the same at Confirmation.

1. I say, *All who have been Baptized in their Infancy, having been first Instructed in the whole Nature of that their Baptismal Covenant.* For such is the Pious Care of the Church over her Children, that they are scarce sooner Born into the World, than she takes them into her Bosom. And they are no sooner admitted by Baptism into her Society, but she delivers them not only to their Parents, but for farther Security, to their God-fathers and God-mothers, as Sureties, with a solemn Charge, that they see the new Christians be duly Instructed in the Nature, Terms, and Conditions of their Covenant with God. And no sooner again are they come to *a competent Age*, and *Years of Discretion*, but she enjoins that these same Persons, her Children, "Appear before the *Bishop*, and that with "their own Mouths and Consent, they openly before the Church, Ratify and Confirm "the same, engaging in their own Persons, "to do all that was promis'd for them by "others.

2. *And sure now, it is extreamly fit that you should accordingly Recognize, Ratify, and Renew the same at Confirmation.* For why, not to do this, would look as if you did disallow of what

what was done in your Names at your Baptism. And in effect, will be to declare, that if it had been left to your own Choice, you would not have been Baptiz'd at all. And then, judge you, whether by such a Refusal, you do not turn *Renegadoes* from Christianity, and *Apostatize* in the worst Sense, even to no Religion.

Many perhaps may refuse to *Renew* their *Baptismal Vow*, because they are fearful they shall not be able to perform it. But herein they mistake both the Nature of that *Gospel-Obedience* they covenant to perform, and the Importance of that *Vow* they make to perform it. For the Obedience required now of us under the Gospel, is not a *perfect*, *exact*, *unsinning*, *Obedience*; but a sincere and hearty endeavour to discharge all our Duties to God, our Neighbour, and our selves, accompany'd with Repenting of what has been done amiss, and with taking all due care to do better hereafter. And the *Vow* which in Confirmation you are to *Renew*, is not that you will never Sin, but that by the Grace of God you will endeavour all you caan to avoid Sin, and the Temptations to it; and that if at any time you shall be overcome, you will immediately Rise again by Repentance, and take more care for the future. And there is so little frightful in such a Vow, that there is no Honest and Sincere Mind can stand off from coming under such an Engagement.

But

But alas! it is to be fear'd, that the greateſt part of thoſe who ſtand off from *Recognizing*, and Renewing their Baptiſmal Vow at a *Confirmation*, do this out of a worſe Principle. And that determining in their own Hearts not to forſake their Sins, they will not in Confirmation ſolemnly reſolve to Renounce the World, the Fleſh, and the Devil, to Believe in God, and Obey him. But this is ſo plainly to Renounce their Baptiſm, and to tear and cancel their Baptiſmal Covenant, and to turn Renegadoes and Apoſtates from Chriſtianity; That it muſt be yours, and all good Chriſtian Prayers, to preſerve you from it. So that upon the whole, you muſt be always *ready* and *deſirous*, at leaſtwiſe, as our Church expreſſes it, *to be Confirm'd, before you come to the Sacrament*; I ſay, before you are to come to the Holy Sacrament. For,

3. *It is extreamly fit that every Chriſtian ſhould Recognizae, and Confirm his Baptiſmal Covenant, before he be admited to the Holy Communion.* For why? Admiſſion to Communion with God in this Holy Sacrament of the Lord's Supper, is one of the grand Privileges of the Church of Chriſt; for therein the Worthy Communicant is permitted to Feaſt with God at his own Table, upon the Memorials of Chriſt's precious Sacrifice. He has the Spirit of God convey'd, and the Pardon of his Sins ſeal'd unto him therein. And ſure, it is but what is very requiſite, that before a Perſon be admitted to the enjoyment of ſuch Sacred Privileges, he ſhould ſolemnly Recognize his Co-

venant with God, and thereby own, and declare, that he is not an *Alien from the Commonwealth of God*, *a Stranger from the Covenants, and Promiſes*, without which ſolemn Acknowledgment, the Church could ſcarcely avoid *giving*, many times, *that which is holy to Dogs*, or of Profaning the holy Myſteries, by admitting Apoſtates from Chriſtianity to partake in them.

Laſtly, I am now to give you ſome Directions concerning the ſolemn *Recognizing* of your Baptiſmal Vow and Covenant at Confirmation, together with ſome ſhort Devotions proper for that Occaſion. And both Directions and Prayers ſhall relate to what you are to do *Before*, *At*, and *After* a *Confirmation*: And I ſhall endeavour to make the Prayers as well Inſtructive as Devotional, with reſpect to the ſubject to which they refer.

And, *Firſt*, *Before* a Confirmation, having gone through a Courſe of Catechetical Inſtruction; ſo that you have at leaſtwiſe attain'd to a general Knowledge of the Nature, Terms, and Conditions of the Covenant of Grace, that Covenant you have entred into in your Baptiſm;

1. I would adviſe you, that upon Notice of an *Epiſcopal Confirmation*, you would bethink your ſelves of laying hold of the Opportunity, not only becauſe Opportunities of this Nature are very ſcarce in moſt Places, but alſo becauſe you cannot ſo regularly be admitted to the Lord's Supper, till firſt you have been *Confirm'd*; that is, have *Recognized* that Covenant you are

to

to Ratify and Renew every time you Feaſt upon the Memorials of Chriſt's Sacrifice, and have receiv'd the Epiſcopal Benediction upon ſuch a ſolemn Recognition; for ſo our Church has upon wiſe Conſiderations ordered, *viz. That none ſhall be admitted to the Holy Communion, until ſuch time as he be Confirm'd, or be deſirous and ready to be Confirm'd.*

2. I would have you ſequeſter ſome Day, or at leaſtwiſe ſome conſiderable part of a Day, to take into Conſideration the great Undertaking you are going upon; and retiring from the World, ſee that you ſeriouſly reflect upon all that has been declar'd to you concerning the Nature and Importance of your Baptiſmal Covenant. Conſider the Forces of your Spiritual Enemies, and your Promiſes, notwithſtanding their utmoſt Attempts upon you, to ſtick firm to your Faith, and cloſe to your Obedience. And eſpecially, to enforce you to this, weigh well the ineſtimable Privileges of a Chriſtian who is in Covenant with God, and what ſingular Advantages are contain'd under theſe Terms of being *Members of Chriſt, Children of God, and Inheritors of the Kingdom of Heaven.* And having duly conſider'd this whole Matter, you may addreſs your ſelf to God in the manner following.

O *Most Gracious and Eternal Lord God! Thou art the Lord, the Lord God, Merciful and Gracious, Long-suffering, and Abundant in Mercy and Truth. When I come to consider thy Goodness, I am amaz'd at thy Condescension, to Transact with us in a way of Covenant, Obliging thy self by Promise to make Good those Blessings; the Thousandth part of which the Merit of our Performances could not have given us reason to expect. But we, wretched Creatures, when we had broke our Covenant with Thee, and made our selves liable to thy eternal Displeasure, through thy Mercies in Christ, were not wholly cast off, but admitted to such Terms of Reconciliation, as do put us into a State infinitely beyond what the fallen Angels, or the rest of Mankind, who are out of the Pale of the Church, do enjoy. It is an uncomfortable State which those are in, who are Aliens from the Commonwealth of* Israel, *Strangers from the Covenant and Promises, who are without Hope, and without the Knowledge of the True God in the World. But we the Members of thy Church (blessed be thy Infinite Goodness to us) are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Houshold of God. For we are called forth of the wicked World by the Preaching of the Gospel, to the Knowledge, Belief, and Service of the Blessed Trinity, Father, Son, and Holy Ghost, the only True God. And it is an exceeding Privilege we enjoy as Members of this Society, whereof Christ is the Head; for hereby of thy Goodness, we are not only under the Guidance of most Excellent and Wise Laws, and enjoy the Benefit of most Edifying and Comfortable Ordinances;*

nances; but we enjoy thereby a great measure of Divine Grace and Assistance derived down from Christ our Head, and convey'd by those blessed Ordinances, to enable us to Conform our selves to thy Religion, and to Obey thy Gracious Commandments.

By being Baptiz'd into the Covenant of Grace, thou hast graciously Adopted us to be thy Children, whereby we have pardon of Sins upon our hearty Repentance: We find thee not severe in marking what is done amiss; but as a Father pitieth his Children, even so thou the Lord pitiest those that fear thee, and who do not willingly displease thee. We find an easy access to the Throne of Grace, for the pardon of all our Sins past, and for whatever else we want, especially that Grace which shall enable us to amend, and become better for the future.

And as the Crown and Perfection of all thy Favours, being Children of God, thou hast graciously assur'd us, we shall be Inheritors of the Kingdom of Heaven, whereby our Hopes of all the unspeakable Joys of that blessed State being sure and stedfast, as founded upon the express Promises and Covenant of Thee the God of Truth; there is no Temptation so alluring, nor Suffering so great, which we may not overcome thereby, thy Holy Spirit assisting us therein.

And now, O Blessed God! in Mercy look down upon me, whom thou hast graciously admitted by Baptism into this Holy Society, wherein I am listed manfully to fight under Christ's Banner, against the World, the Flesh, and the Devil. And do thou enable me to Renounce and Resist all these Enemies, to thy Honour and my Salvation. Grant that I

may ever with the utmoſt Deteſtation, Renounce and Abhor both the Devil and all his Works, whether they be his Works of Sin, or his tempting of us to the ſame. Let me ever look upon Sin as a Rebellion againſt thy Authority: And that the Suffering of my ſelf to be tempted by him, in any manner of way, to ſin, is to yield my ſelf up to the Devil's Service. And therefore to avoid the Snares of the Devil, grant me that I may be always ſober and vigilant, and watch unto Prayer.

Let not the World ever prevail over me, ſo as either by its Riches, Honours, or Pleaſures to allure me, or by its Afflictions and Calamities to affright me from thee. Let not the wicked Men of the World, by the Influence of their Company, Examples, or Perſwaſions, enveigle me, nor the pompous Vanity of it bewitch me into Sin.

Nor let any the ſinful Luſts of the Fleſh, whether the Corruption of my Underſtanding, the Perverſneſs of my Will, the Diſorder of my Paſſions and Affections, or the Violence of my luſtful Appetites, carry me out to unlawful Gratifications; but enable me always to keep them in ſubjection to the Dictates of right Reaſon and Religion.

And do thou, O God, encreaſe my Faith, and give me ſuch a full and ſtrong Perſwaſion of all thoſe Sacred and Powerful Truths, ſcattered throughout the Goſpel, and ſumm'd up in my Creed, as may ever Influence me to a holy Obedience.

And let that Obedience, O God, be ſincere and entire to all thy Commands: Serving thee with all my Heart, with all my Mind, with all my Soul, and with all my Strength, loving Thee above all the World, and my Neighbour as my ſelf; and in

this

this Obedince, grant, O God, that I may conſtantly walk all the Days of my Life, through Jeſus Chriſt our Lord. Amen.

Secondly, At the Time of Confirmation, or when you are ſtanding before the Biſhop, you are then to Recollect what you have been Inſtructed in concerning your Baptiſmal Covenant; and you are to poſſeſs your Soul with thoſe ſtrong and mighty Reaſons that you ſhould ſolemnly Recognize it, by taking all that upon your ſelves, which in your Infancy your God-fathers and God-mothers did engage for you. And thereupon, whether ſtanding or ſitting, as you ſhall have Conveniency, ſee that from the Inward Receſſes of your own Heart, you offer up this following Dedication of your ſelf to God.

O *Moſt Bleſſed, and moſt Merciful Father, who keepeſt Covenant and Mercy for them that Love Thee, and Obſerve thy Commandments; That being in a State of Miſery, we ſhould be call'd into a State of Salvation; That thy only Begotten Son ſhould Mediate and Obtain this Redemption for us; That he ſhould himſelf deſcend from Heaven to call us into that Covenant of Grace which holds it out to us: And ſhould ſend his Ambaſſadors, the Miniſters of Religion, to pray us to be Reconcil'd to God upon thoſe moſt reaſonable Terms contain'd therein: This is ſuch Aſtoniſhing Grace and Favour on thy ſide, that we can never ſufficiently admire thy Loving-kindneſs to us, nor be duly thankful for the ſame. But being ſenſible, O God, in ſome meaſure, how*

how in my Baptiſm I was admitted into that Covenant, which entitles me through thy Mercy in Chriſt, to ſuch infinite Privileges. I do here voluntarily preſent my ſelf in thy Preſence, to Recognize the ſame; and do here ſolemnly acknowledge thoſe mighty Obligations lying upon me to be faithful in it; and this I do, both in Gratitude for ſuch an ineſtimable Favour as it was, to be made a Member of Chriſt's Church, to be Adopted into the Family of thy Children, and to be inſtated in a Title to the Inheritance of thy Kingdom; and alſo from thoſe Vows made in my behalf, that I ſhould Renounce the Devil, the World, and the Fleſh; Believe in God, and Obey him. And that I will vigorouſly and ſpeedily execute thoſe Vows and Promiſes made in my Baptiſm, notwithſtanding all Temptations to the contrary, I do here with a full Determination of my Will, ſolemnly reſolve to do, in confidence, O God, not of my own Strength, but of thy Grace and Aſſiſtance, which I truſt will be imparted to me by the Laying on of Hands, and conſtantly afforded me, through Jeſus Chriſt our Lord. Amen.

After you have been Confirmed, retire as ſoon as you can; and reflecting upon that *Recognition* of your Baptiſmal Covenant, which you have made, and the ſolemn Reſolution to perform it, you may offer up the following Prayer to God, that he would enable you to do the ſame.

O Almighty God, with whom there is no Variableneſs, nor ſhadow of Change, ſupport and ſtrengthen me, a poor fail Creature, who am unſtable as Water. I have indeed Recogniz'd my Baptiſmal Vow, and have took it upon my ſelf to perform all

that

that in my Baptiſm was promis'd for me. But the Devil, that Roaring Lion, who walketh about the Earth, ſeeketh whom he may devour, and is always intent to foil a new Profeſſor, will now in an eſpecial manner I expect, make his fierceſt Attacks againſt me. The World alſo of Looſe and Profligate Livers enrag'd that any ſhould Dedicate their Early Years to God, to their Reproach, will endeavour by all the Methods of Perſwaſion, to draw me aſide, to accompany them in the deſtructive Ways of Sin. And what is worſe, my own Treacherous Heart within is ready to yield to any of thoſe Temptations from without. Yea, alas! I find my whole Nature, Soul, and Body ſo miſerably deprav'd, that all the Faculties and Powers of both are ſadly diſpos'd to that which is Evil. My Underſtanding is very dull in the Apprehenſion of Spiritual Things, my Will very averſe to chuſe that which is right, my Affections liſtleſs to Heavenly Exerciſes, and my Luſts and Appetites apt to rebel againſt the Dictates of right Reaſon and Religion, ſo that I may with him in St. Paul, *cry out, O wretched Man that I am, who ſhall deliver me from this Body of Sin!*

But my Comfort is, that I can return with I thank God through Jeſus Chriſt our Lord; for thou, O bleſſed Jeſu, haſt all Power in Heaven, and in Earth given unto thee, ſo that thou canſt ſuccour and ſtrengthen us when we are tempted, and enable us to overcome. And, O God of all Grace and Might, the Root of our Life, and Power and Strength, without whom all good Deſires and Purpoſes wither and die, be ever preſent with me, to aſſiſt, ſupport, and comfort me, who do entirely confide in thee, and have no hope but in thine Infinite Mercies.

Now

Now that thou encline'ſt my Heart towards thee, and haſt given me a thankful Senſe of thy Love, and ſome Will to Obey thee in Well-doing, I am encourag'd to hope that thou wilt not deny me the conſtant Aſſiſtance of thy Good Spirit to ſtrengthen, confirm, and ſettle me in a perfect Love and ſtedfaſt Obedience to all thy Holy Commands.

Cheriſh therefore, and increaſe the moſt faint, but ſincere Motions which thou ſeeſt in me towards a more compleat Participation of thee. And eſpecially preſerve me in a full Confidence in thy Almighty Love, as ready to accompliſh the Deſires and Endeavours of all thoſe who yield up themſelves unto it, in hearty Willingneſs to be Govern'd by it, that being born up by this ſtrong Hope in thee my Helper, and exceeding great Reward, no Temptation may be able to prevail over me; but I may walk ſtedfaſtly and evenly with thee, in all Conditions and Circumſtances of Life. Make me feel ſo much of the Comfort of this Faith, and Love, and Hope, and Obedience reviving me to a delightful Senſe of a bleſſed Immortality; that whatſoever Allurements or Diſcouragements I meet withal in this World, they may only provoke me to give a greater Proof of all theſe in a conſtant Adherence to my Duty, and occaſion the encreaſe of my unſpeakable Joy and Satisfaction. All which I beg of thee, through the Alone Merits of Jeſus Chriſt my Saviour. Amen.

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FINIS.